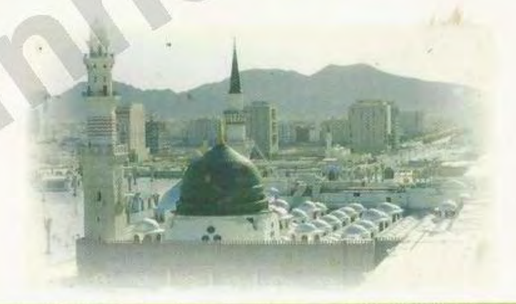
SUBLIME Etiquettes and Mannerisms of Nabi



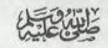


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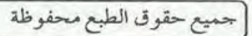
آداب النبی ﷺ

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FOREWORD

الحمد لله وكفي وسلامٌ علي عباده الذين اصطفي أما بعد

This useless one had compiled a brief book called Sîrat Khâtamul-Ambiyâ ﷺ regarding the blessed life of Nabî ﷺ from reliable books in the year 1346 Hijrî. Allâh ﷻ through His grace and mercy has granted it general acceptance. It has been preferred for teaching the general Muslims, males, females and children. Many Madâris have included it in their syllabi. والحمد لله علي ذلك

After this, I once happened to see a booklet called Âdâbun-Nabî ﷺ written by Hujjatul-Islam Imâm Ghazâlî رحمه الله, in which the character, features, mannerisms and miracles of Nabî ﷺ are mentioned briefly. However, neither the *sanads* (chain of narrators) of the Ahâdîth were mentioned nor the reference. On investigation, it was discovered that this booklet was the last portion of the fourth section of part two in Ihyâ'ul-Ulûm which had been printed separately by someone. Upon learning this, I was pleased because the *takhrîj (the task of attributing the Ahâdîth to their original sources)* of Ahâdîth done on Ihyâ'ul-Ulûm by Hâfiz Zainuddîn Irâqî رحمه الله had simplified things for us.

Now, I desire that this booklet be translated in simple Urdu so that it can be as a second part of Sîrat-Khâtamul-Ambiyâ ﷺ and Inshâ-Allâh, be as beneficial as well. In fact, through the *barakah* (blessings) of the honourable author رحمه الله, there is hope Inshâ-Allâh, that there will be even more benefit.

Therefore, I began translating it, and it began being published in a monthly magazine. Coincidentally, this magazine came to an end due to certain causes. The translation of this book discontinued as the pressure of a

dead line for publishing did not remain. After this, some friends requested me to continue but due to other pre-occupations, I could not continue. Now, after a full twenty years, in Rabî'ul-Awwal, 1367, a desire has come in my heart to complete this booklet. Beginning with the name of Allâh ﷻ, Alhamdulillâh, in only three days, the remaining half book was completed. The first half was also checked and corrections were made. والله الموفّق المعين

In this translation, this useless one has kept in mind that the entire subject matter be presented in simple Urdu. Trying to make it simple a word for word translation could not be done, but the essence of the subject matter has been written in Urdu. In some places, for corroboration, some historical narrations have been mentioned. Some points have also been added as explanation. These have been shown at their respective places. In certain places, some long passages have been abridged.

In the original book, reference of the narrations of Ahâdîth were not mentioned. Since they are very necessary and important so that one can come to know the status of the Hadîth, whether it is strong or weak etc. I have placed the reference of all the narrations - from Hâfiz Zainuddîn Irâqî's رحمه الله *takhrîj* of Ihyâ – either with the narration or I have mentioned it in the footnotes. I make Du'â to Allâh ﷻ that He makes this booklet a means of creating complete love for Rasûlullâh ﷺ and following his Sunnah and the Sharî'ah – a means for myself, my parents, Mashâikh, Asâtizah, all friends and relatives of all the Muslims.

وبيده التوفيق ولا حول ولا قوة إلا بالله وصلّى الله تعالى على رسوله مُحَمَّدٍ وآله وصَحْبِهِ أجمعين

This servant Muhammed Shafî' Deobandî
21 Rabî'ul-Awwal 1367 A.H

الحمد لله وكفي وسلامٌ علي عباده الذين اصطفي

DIVINE ARRANGEMENTS FOR NABÎ'S ﷺ UPBRINGING AND TRAINING

Generally, Allâh ﷻ himself undertakes arrangement for the training and teaching of the Ambiyâ عليهم السلام. The training of Nabî ﷺ especially, had a distinguishing factor that all the outward means of upbringing, training, teaching and manners were cut off for him. He (ﷺ) was born in such a city in which there were no one was officially involved in any academic pursuits. There were no primary schools, Madrasahs, teachers or gatherings of knowledge. Before he (ﷺ) was born, his (ﷺ) father's shadow had already been lifted from his head. He grew up amongst such people who had not the slightest contact with knowledge and culture. Thereafter, he (ﷺ) never travelled to any other place to seek knowledge. Living here, Nabî ﷺ did not learn how to read and write basics as others learnt. He (ﷺ) remained an Ummî (unlettered). He (ﷺ) was unable to write his own name.

In these circumstances, through Jibrâîl عليه السلام Allâh ﷻ arranged for such upbringing and training of Nabî ﷺ that the entire world remains astonished. Nabî's ﷺ being became a basis of knowledge, wisdom, character, etiquettes, culture and training for the entire mankind. فتبارك الله أحسن الخالقين

Maulânâ Jamî رحمه الله has mentioned this subject matter in two poems in a very eloquent manner:

نقد یثرب سلاله بطحی　　　امی لوح خوان ما اوحی

فیض ام الکتاب پرورش　　　لقب امی خدا ازاں کردش

Allâh ﷻ, from the very beginning, had made his (ﷺ) heart such that one object of his life was perfection of good character. Nabî ﷺ used to make this Du'â to Allâh ﷻ, "O Allâh, guide us towards good character because none can guide us towards it save You. Remove from us evil character because none besides You can remove it from us."

NABÎ'S ﷺ CHARACTER IS THE QUR'ÂN ITSELF

Hadrat Sa'd ibn Hishâm mentions that once I came into the presence of Hadrat Âishah and requested her to explain Nabî's ﷺ noble character. She asked, "Do you not recite the Qur'ân Karîm?" I said, "Alhamdulillâh, I recite the Qur'ân daily." She said, "The Qur'ân Karîm was his (ﷺ) character (Qur'ân)." This is because Allâh had beautified Nabî ﷺ with beautiful character by means of the Qur'ân Karîm. Hereunder are a few examples:

The Qur'ân Karîm, in one place, addressed Nabî ﷺ

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِيْنَ (اعراف)

Choose forgiveness, call people towards good actions and turn away from the ignorant ones

In another place, Allâh says:

إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَاءِ ذِيْ الْقُرْبِي وَيَنْهي عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

Verily, Allâh commands justice, doing good and giving relatives and He prevents from immorality, evil actions and oppression

In another place, Allâh states:

وَاصْبِرْ عَلى مَا أَصَابَكَ إِنَّ ذٰلِكَ مِنْ عَزْمِ الْأُمُوْرِ

And be patient over (the difficulty of people) which afflicts you. Verily this is from the most difficult of tasks

In one place, Allâh praises those people with good qualities, forgiving and pardoning, thus giving encouragement towards it.

وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ

(Jannah has been prepared for) those who suppress their anger and forgive (the faults of) people

وَاجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا

Beware of abundance of suspicion. Verily some suspicion is sinful. Do not spy on one another and do not backbite

During the battle of Uhud, when the blessed teeth of Nabî ﷺ was martyred and a few links of his (ﷺ) steel helmet penetrated into his (ﷺ) blessed cheeks, then these words came onto his lips, while wiping off blood from his (ﷺ) blessed face, "How can that nation find success which has made blood flow on the face of their Nabî whilst he is calling them towards their Rabb?" These words had no effect on these unfortunate people over their animalistic acts. However the status of the mercy of all the worlds was much higher than this. For this reason, to teach Nabî ﷺ, this verse was revealed in which guidance was given that for him (ﷺ) to curse was contrary to his high rank.

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظَالِمُوْنَ وَلله مَا فِي السَّمَاوَاتِ وَمَا فِي الْاَرْضِ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ وَاللهُ غَفُوْرٌ رَّحِيْمٌ (آل عمران)

You do not have any choice in this matter, whether Allâh forgives them or punishes them, because they are oppressors. And only for Allâh is all that which are in the heavens and in the earth. He forgives whomsoever He wishes and punishes whomsoever He wishes. And Allâh is the Most Forgiving, Most Merciful

There are many verses in the Qur'ân Karîm which impart these kinds of instructions and training. The first aim is to beautify the blessed being of the leader of the worlds and the master of all present, with noble character and then through the light of the sun of Risâlat to enlighten the entire world and to teach good character. This is because Nabî's ﷺ training and instruction was done through the Qur'ân Majîd and the training and instruction of the entire mankind was to be done through his (ﷺ) blessed being. Thus Nabî ﷺ said:

بُعِثْتُ لِاُتَمِّمَ مَكَارِمَ الْاَخْلَاقِ (رواه احمد والحاكم والبيهقي من حديث أبي هريرة)

I have been sent to perfect noble character

Allâh ﷻ taught Nabî ﷺ and he (ﷺ) showed all creation that:

إِنَّ اللهَ يُحِبُّ مَكَارِمَ الْأَخْلَاقِ وَيَبْغُضُ سَفْسَافَهَا (بيهقي عن سهل بن سعد وطلحة بن عبيد)

Allâh ﷻ loves noble character and despises evil character

Every moment of Nabî's ﷺ pure life, including his (ﷺ) conditions during war and peace, is a clear testimony that all Nabî's ﷺ efforts were directed towards perfecting good character and beautifying people with the jewels of etiquettes."

Once the daughter of H̲âtim T̲ai who was well known for his generosity and nobility amongst the Arabs was caught during a battle and brought to Nabî ﷺ. She said, "O Muhammed ﷺ, I am the daughter of the chief of my people. My father was very loyal and would always fulfil his pacts. He would free prisoners and would feed those who were hungry. He never rejected the request of any person in need. I am the daughter of H̲âtim T̲ai. If you feel it appropriate, then free me and do not grant my enemies any opportunity to be pleased." Nabî ﷺ said, "This is exactly the character of the Muslims. If your father was a Muslim, we would have made Du'â for him." Nabî ﷺ then commanded that she be freed because her father loved noble character, and Allâh ﷻ also loves noble character. On hearing this, H̲ad̲rat Abû Bakr ibn Nayâr ؓ stood up and said, "O Rasûlullâh ﷺ, does Allâh ﷻ love noble character?"
Nabî ﷺ replied

وَالَّذِيْ نَفْسِيْ بِيَدِهِ لا يَدْخُلُ الْـجَنَّةَ إِلَّا حُسْنُ الأَخْلَاقِ

By that Being in whose hands my life lies, non besides those with noble character will enter Jannah *(H̲akîm Tirmidhî)*

During the conquest of Makkah, when Nabî ﷺ and the huge army of the S̲ah̲âbah Kirâm ؓ were advancing towards Makkah Mukarramah, one man appeared and, thinking this Jihad to be like that of other kings, remarked, "If you want beautiful woman and red camels, then attack the tribe of Banû-Mudlaj (because there was on abundance of them there). But what did he know:

گریہ و خندہ عشاق زجابئے دگرست   می سرایم بشب و وقت سحری مویم

Here the purpose of war and peace was different. Answering him Nabî ﷺ said, "Allâh ﷻ has prohibited me from attacking

Banû Mudlaj because these people join family ties and fulfil the rights of their close ones." (كذا في الأحياء في غير هذا الموضع)

During the thick of battle also, consideration was taken that those who portrayed noble character were saved from all types of difficulty, which became a practical commentary of the above mentioned Hadîth that Nabî's ﷺ deputation, all his (ﷺ) efforts and his highest purpose was to perfect noble character.

Since the Sahâbah Kirâm ﷺ were an example of Nabî's ﷺ actions and character, we find that their condition during war and peace were the same. The historian of Balâdharî *(i.e. in Futuhul Buldân)* has mentioned that during the era of the Khilâfat of Hadrat Siddîq Akbar ﷺ, the people of Kindah became renegade and raised the flag of rebellion against the rulers of the government. Ash'ath ibn Qays was the leader of the opposite party. Allâh ﷻ granted victory to the Muslims. After a lot of destruction and killing, the enemy were defeated and became enclosed in a fort. When the siege lasted very long then Ash'ath ibn Qays, losing hope, intended to open the doors of the fort. Since he knew the generosity and open heartedness of the Muslims, Ash'ath thought it appropriate to take benefit from it. He, together with a few men sought a peace treaty. The Muslims, according to habit, accepted it. Just as the pact of peace had been completed, one of the companions of Ash'ath Ma'd ibn Aswad caught the waist of Ash'ath and begged him to also include him in those people who had been granted protection. However, the number had already been fixed. It was now difficult to add any more. When Ash'ath could see no way in which to enter him into the pact, he did a great sacrifice by placing Ma'ds name in his place. He then separated from his people and handed himself over to the Muslim army. The leader of the Muslim army Ziyâd ibn Habîd ﷺ took him as prisoner and sent him to the Khalîfah of the time, Hadrat Abû Bakr ﷺ in the Dârul Khilâfat (capital city). When Hadrat Abû Bakr ﷺ came to know of the selflessness and noble character of Ash'ath, he freed him.

Islam had already entered into the heart of Ash'ath. He now openly declared his Islam, and becoming a Muballigh (preacher) of Islam, rendered great services in Sham and Iraq. Hadrat Abû Bakr gave his sister, Farwah bint Abî Quhâfah to him in marriage. In short, Hadrat Abû Bakr granted this honour only due to Ash'ath's noble character. *(Futûhul-Buldân p. 108) (This story and the previous one were not in the original book of Imâm Ghazâlî . Hadrat Muftî Shafî' Sâhib added it)*

Hadrat Mu'âz narrates that Nabî ﷺ has said, "The religion of Islam is surrounded by noble character and good actions. Some of them are:

1. Treat all friends, relatives and those who you come into contact with cordially i.e. keep them safe from any type of difficulty.
2. Do good actions.
3. Be soft and gentle to all.
4. Do favours and goodness to all.
5. Feed the people and spread the Salâm i.e. make Salâm to those you know and those you do not know.
6. Visit the sick, whether pious or not (stranger or acquaintance).
7. Follow the Janâzah (bier) of Muslims (whether you are acquainted with him or not).
8. Treat your neighbours cordially whether Muslim or kâfir (disbeliever).
9. Honour every Muslim old person.
10. Accept the invitation of one who invites you for meals and make Du'â for him.
11. Forgive the fault and excesses of people.
12. Make peace amongst those people who have differences.
13. Hold firm onto generosity, nobility and courage.
14. Precede in making Salâm.
15. Swallow anger i.e. do not act on the demands of anger (the best way is to go away from this place and to involve oneself in other works).
16. Forgive the mistakes of people.

Islam prevents people from these actions:

1. Play and futility
2. All useless works
3. Singing and musical instruments
4. Malice
5. Making evil plans and causing destruction
6. Lies and backbiting
7. Stinginess
8. Hot-headedness
9. Deception
10. Carrying tales
11. Having disunity
12. Breaking family ties
13. Evil character
14. Pride and arrogance
15. Unduly and excessively praising someone
16. Immorality
17. Jealousy and hatred
18. Taking bad omens
19. Rebelling
20. Exceeding the bounds in any action
21. Oppression

Hadrat Anas ﷺ says that Nabî ﷺ did not leave any good action towards which he did not call us and which he (ﷺ) did not show us it's reality, and he (ﷺ) did not leave any wrong (or fault) which he did not warn us or prevent us from.[1]

Hadrat Mu'âz ﷺ states that Rasûlullâh ﷺ said, "O Mu'âz, I advice you to fear Allâh ﷻ, speak the truth, fulfil pacts, return trusts, leave out misappropriation, protect your neighbours, have mercy on the orphans, speak gently, make the Salâm common, do good actions, lessen hopes (of this world) i.e. do not have long hopes and desires, hold firm onto Îmân, understand the Qur'ân Majîd, have love for the hereafter, fear for the reckoning of Qiyâmah, and be humble. I prevent you to speak ill of any wise person, to

[1] (لم أقف علي سنده وهو صحيح من حيث الواقع)

falsify any truthful person, to follow any sinful leader (in his sin), to disobey a just ruler (in permissible actions) or to create discord in any land. I advise you to fear Allâh ﷻ in front of every stone[2], tree and clod of mud, and to repent for every sin – those sins done openly, repent openly and those sins done in secret, repent secretly.[3]

In this manner, Nabî ﷺ taught his (ﷺ) Sahâbah etiquettes and manners and called them towards the best character and manners ﷺ. *(May millions of Durûd and Salâm be upon him and upon his companions)*

SOME EXAMPLES OF THE CHARACTER OF NABI ﷺ

These have been gathered by some Ulamâ from the narrations of Ahâdîth.

Nabî ﷺ was the most forebearant and the bravest of all people. He was the most just and most forgiving. Nabî ﷺ was the most chaste person. During his entire life, Nabî's ﷺ blessed hand did not touch the hand of any strange woman i.e. as long as he was not married to her, did not own her or she was not his mahram (one whom he could marry).

Nabî ﷺ was the most generous. Not one dirham or dinâr (gold or silver coin) would remain by him for even one night. If after distribution, anything remained, and (at this time) no poor person was found, then as soon as the night came, Nabî ﷺ would himself search for a needy person and give it, thus freeing himself from anxiety. Whatever wealth came to him (ﷺ), he (ﷺ) would keep so much for one year's expenses, and would distribute the rest, and that too would be for the most simple things eg. dates, barley etc.

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[2] This means that at every place and time. The stone which you regard as lifeless, on the day of Qiyâmah will testify regarding your actions. Just as a person fears sinning in front of another person, similarly, one should fear sinning in front of these things - Hadrat Muftî Shafî' Sâhib

[3] اخرجه ابو نعيم فى الحلية و البيهقى فى المزيد

however, if from this, if anyone would ask him for anything, he (ﷺ) would never refuse. Even these yearly expenses would be used for others. For this reason, before the completion of the year Nabî's ﷺ goods would be depleted.

Nabî ﷺ would himself mend his shoes and he would patch his own clothes. He (ﷺ) would serve his family members, would do housework and would sit and cut meat with them. Nabî ﷺ was the most modest. (Due to excessive modesty) he (ﷺ) would not place his blessed gaze on anyone. He would accept the invitation of freed people and slaves and would except their gifts even though it was a sip of milk or the thigh of a rabbit.

Nabî ﷺ would give something in return for a gift. He (ﷺ) would eat from gifts but not from the wealth of Sadaqah (charity). He (ﷺ) would not reject the invitation of a low slave-girl or poor person.

Nabî ﷺ would get angry for Allâh ﷻ i.e. going against the Sharî'ah and exceeding the bounds set by Allâh ﷻ. Nabî ﷺ would not get angry for his own self. He (ﷺ) would always speak the truth even if harm had to occur to him.

When it was said to Nabî ﷺ to take assistance from some Mushrikîn (polytheists) against others, then he (ﷺ) would refuse and say, "We do not take help from the Mushrikîn", whereas this was such time when Nabî's ﷺ helpers were few in number and (outwardly) he (ﷺ) was in need of assistance. (Note: To take assistance from the Mushrikîn during battles is permissible with a few conditions. Here these conditions were not found - Muftî Shafî Sâhib رحمه الله.)

The body of one very pious Sahâbî was found in a Jewish district. However, Nabî ﷺ, did not exceed the bounds. He ﷺ according to the laws of Sharî'ah, asked only for the blood money of 100 camels whereas at this time, the Sahâbah Kirâm were greatly in need of every single camel and the

Jews were very wealthy. No matter what amount was asked from them, they could have easily given it.
(Sometimes) Nabî ﷺ, due to hunger, would tie stones onto his ﷺ blessed body. When he ﷺ received anything, then happily he would eat it, no matter what it was. He would not abstain from any halâl (permissible) food. If only dates were available, then Nabî ﷺ would suffice on this. If cooked meat, wheat or barley (bread) some sweet dish or honey was received, he ﷺ would eat this. If sometimes there was no *rotî* (bread) and only milk was found, then Nabî ﷺ would suffice on this. If a melon or dates were found, then these would be eaten.

Nabî ﷺ would never lean while eating or place his food on a table or stool. Nabî's ﷺ handkerchief (for wiping his hands) was the soles of his feet (i.e. due to informality, there was not much concern to keep any handkerchief or towel, after washing his ﷺ hands he would rub his hands together or on his feet and thus dry it).

For three continuous days, Nabî ﷺ would not eat *rotî* (bread) made of wheat to his fill. This action was not due to poverty, need or stinginess, but because Nabî ﷺ would give preference to other poor and needy people. Nabî ﷺ would accept the invitation to a walîmah, would enquire about the sick and would participate in janâzahs (funerals).

Nabî ﷺ would walk alone, without any companion, amongst his enemies. Nabî ﷺ was the most humble and meek person. He was the quietest of persons. However the quietness was not due to pride.

Nabî ﷺ was the most eloquent person. However he ﷺ would not lengthen his speech *(Bukhârî and Muslim)*. With regards to outward features, Nabî ﷺ was the most handsome person *(Shamâil-Tirmidhî)*. He ﷺ did not fear any fearful thing of this world *(Musnad Ahmed from Hadrat Âishah ؓ)*.

Whatever was found, he ﷺ would wear. Sometimes he ﷺ would wear a plain sheet *(châdar)*, sometimes a decorated

châdar from Yemen and sometimes a woollen jubbah (overcoat). In short, whatever was attained with halâl wealth would be worn by Nabî ﷺ *(Bukhârî from Sahl ibn Sa'd ؓ).*

Nabî's ﷺ ring was made of silver which he ﷺ would wear generally on his right hand; and sometimes on his left hand – on the edges of his fingers. Sometimes, Nabî ﷺ would place a slave and sometimes another person behind him on his conveyance. He ﷺ would not feel it below his dignity like rulers and leaders *(Bukhârî and Muslim)*. (There was no formality regarding conveyance).

Nabî ﷺ would (according to circumstances) sometimes ride a horse, sometimes a camel, sometimes a mule and sometimes a donkey. Sometimes Nabî ﷺ would go around walking, barefooted, without a *châdar*, amâmah (turban) and topî. Nabî ﷺ would go to the far corners of Madînah to visit the sick *(Bukhârî and Muslim according to the narration of Anas and Jâbir ibn Samurah ؓ).*

Nabî ﷺ loved good smells and disliked foul smells *(Nasaî, narrated by Anas ؓ).*

Nabî ﷺ had a habit of sitting amongst the poor and needy people *(Bukhârî – narrated by Hadrat Abû Hurairah ؓ).*

Nabî ﷺ would honour the people of character and honour due to their character. He ﷺ would make comfortable the honourable people (of every nation) with his ﷺ kindness and favours *(Shamâil Tirmidhî)*. He ﷺ would fulfil the rights of his relatives and family. However, he ﷺ would not give them preference over those who were more virtuous *(Hâkim in Mustadrak by Hadrat Ibn Abbâs ؓ).*

He would not treat anyone with harshness and in an ill-mannered way *(Abû Dâwûd, Shamâil Tirmidhî, Nasaî in Amalulul-yaum wal laylah from Hadrat Anas ؓ).*

Note: To get angry with someone or to give him punishment, in the case were the limits of Sharî'ah are

trampled upon, is not included in having a bad temperament. In fact this is the most important means for rectifying character.

Whoever made an excuse to Nabî ﷺ, he would accept it. *(Bukhârî, Muslim by Ka'b ibn Malik ﷺ).*

Nabî ﷺ would also joke. However, nothing contrary to the truth would emerge from his blessed lips. *(Tirmidhî, Musnad Ahmed by Abû Hurairah ﷺ).* Nabî ﷺ would *laugh*, but was never excessive in the sound of his laughter. Actually, his ﷺ laugh was only a smile. *(Bukhârî and Muslim by Âishah ﷺ)*

If Nabî ﷺ saw (permissible) games, he ﷺ would not prevent it *(Bukhârî and Muslim by Âishah ﷺ).*

Note: Permissible games are those which are played for strength and alertness to the body, for the preparation of jihad or for removal of tiredness from the body and in which there are no impermissible acts e.g. gambling or exposure of the *satr* (private parts). In the Ahâdîth, archery, swimming, wrestling and fencing etc. have been liked. The jurists have included playing with a ball, etc. in this *(Shâmî, Âlamgîrî)*. The condition is that in any fencing, there must not be Muharram mourning, the wrestling must not be done with even the knees exposed and playing ball should not be done in the specific manner of the kuffâr (disbelievers) and sinners. Otherwise, by these conditions not being adhered to, these games also become impermissible *(Muftî Shafî ﷺ)*

Nabî ﷺ would race with his wives (sometimes during journeys when there was no fear of being seen by others unveiled) *(Abû Dâwûd, Nasaî by Hadrat Âishah ﷺ)*. Sometimes, voices would be raised in the presence of Nabî ﷺ and he would exercise patience *(Bukhârî by Hadrat Abdullâh ibn Zubair ﷺ).*

Note: This was Nabî's ﷺ perfect character that he would exercise patience. However, this was not appropriate for the

Sahâbah ﷺ. Therefore, its prohibition was revealed in the Qur'ân Karîm:

يايها الذين امنوا لا تقدموا بين يدي الله ورسوله....ع

(Bukhârî)

In Nabî's ﷺ house, were a few camels and goats. Nabî ﷺ and his family would live on their milk. *(Tabaqât ibn Sa'd by Umme Salamah ﷺ)*. Nabî ﷺ also had a few slave boys and girls. He (ﷺ) would not keep them at a lower level than himself in eating and clothing (in all things, they would be kept as equal) *(Tabaqât ibn Sa'd by Umme Salamah ﷺ)*.

Note: In some narrations, it is mentioned that Nabî ﷺ would sit and eat with his slaves.[4] In another Hadîth it is mentioned, "Feed your slaves what you eat and clothe them with that which you wear." *(Muslim from Hadîth of Abûl-Yusr ﷺ)*.

However, these practices of humility and noble character are mustahab (preferred) and not wâjib (compulsory), as long as they are not in dire need of food an clothing, because feeding an clothing them according to necessity is compulsory. One who goes contrary to this is a sinner.

Note: These actions of Nabî ﷺ were towards slaves whom he (ﷺ) owned, and over whom he had full control. How sad it is that today's Muslims do not treat their workers in this manner. The best of foods are prepared by the cook, but this poor person gets nothing besides the smoke and fire. After preparations, even the fragrance of the food is not brought near him. It is a point of good character that a little bit of each dish of food should be given to him. Also whatever work is given to a worker, his strength and rest must also be taken into consideration.

Nabî ﷺ would not pass any of his time in futility, but he (ﷺ) would spend his time in the work of Allâh ﷻ and Dîn or for

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[4] ابو بكر بن ضحاك في الشمائل عن ابي سعيد الخدري بإسناد ضعيف

his worldly necessities. *(Shamâil-Tirmidhî by Hadrat Alî ﷺ)* (Sometimes) Nabî ﷺ would go to the gardens of his companions. *(Takhrîj-Irâqî)*

Nabî ﷺ would never despise a poor person or a crippled person due to his poverty and helplessness, nor would he be overawed by kings or leaders due to their wealth and kingdoms. In fact, he (ﷺ) would equally invite both groups to Allâh ﷻ *(Extracted from a Hadîth in Muslim by Anas ؓ and a Hadîth of Bukhârî by Sahl ibn Sa'd ؓ).*

Allâh ﷻ combined in Nabî ﷺ noble character and perfect leadership, whereas he (ﷺ) was *Ummî* (unlettered) and did not know how to write. He (ﷺ) was born in such a city in which there was no academic place (Madrasah or university). In fact, ignorance was general. Thereafter Nabî ﷺ grew up in poverty and in herding goats. He (ﷺ) was also an orphan. However Allâh ﷻ taught him (ﷺ) noble character and beautiful qualities, granted him knowledge of the past people and the latter people, and taught him such things which would be a means of attaining success in the hereafter and freedom from problems in this world. He (ﷺ) was also granted the ability of being involved in necessary and beneficial works and made to abstain from unnecessary and futile works.

May Allâh ﷻ grant all of us the ability to obey him (ﷺ) and follow his Sunnah, character and mannerisms. Amin Yâ Rabbal Âlimîn. آمين يا رب العالمين

ANOTHER DESCRIPTION OF NABÎ'S ﷺ HABITS AND QUALITIES ACCORDING TO A NARRATION OF ABÛL-BAHTARÎ

If any unpleasant word emitted from the blessed lips of Nabî ﷺ regarding any Muslim, then Allâh ﷻ would make it a means of mercy and expiation for that person. *(Bukhârî, Muslim from Hadrat Abû Hurairah ؓ).*

Nabî ﷺ never cursed any woman or servant, so much so, during the thick of one battle, it was said to him, "O

Rasûlullâh ﷺ, if you curse our opposition, it will be good." Nabî ﷺ replied, "Allâh ﷻ has sent me as a mercy and not for cursing and uttering evil Du'âs." *(Muslim from Hadrat Abû Hurairah).*

Whenever Nabî ﷺ was requested to make Du'â against a certain person, Muslim or disbeliever, or for a specific person or group, then instead of making Du'â against them, he (ﷺ) would make Du'â for them.

Note: In a narration of Bukhârî and Muslim of Hadrat Abû Hurairah ؓ, it is mentioned that once the Sahâbah requested, "O Nabî ﷺ, the Aws tribe have become disbelievers and have rejected Islam. Make Du'â against them (curse them). Nabî ﷺ said, "O Allâh! Guide them, make them obedient to the Muslims."

Note: Regarding those Sahîh narrations in which words of curses are narrated from Rasûlullâh ﷺ they are only regarding those people who Nabî ﷺ was informed of by means of wahî (revelation) that none of them will become Muslim, but will, in fact die on kufr (disbelief) eg. those Ahâdîth of Bukhârî and Muslim narrated regarding Nabî ﷺ making Du'â against Abû Jahl, 'Utbah, Ra'l, Zakwân etc. *(Ihyâ)*

Nabî ﷺ never hit anyone with his blessed hands except those he (ﷺ) had to kill in the path of Allâh ﷻ. Nabî ﷺ never took any revenge for any harm caused to his being by anyone. Yes, he (ﷺ) punished those who had exceeded the bounds of Allâh ﷻ (breaking the laws of Sharî'ah). Whenever Nabî ﷺ was given the choice on two things, then he (ﷺ) would choose the way which was easier. However, if there was any sin or breaking of family ties in it, then Nabî ﷺ would be the most furthest from it. *(Bukhârî, Muslim from Hadrat Âishah ؓ).*
Whenever any person, slave or free person, man or woman sought help for any necessity, he would immediately stand up to fulfil it. *(Bukhârî by Anas ؓ)*
Hadrat Anas ؓ was the special servant of Nabî ﷺ. He served Nabî ﷺ for a long period. He says, "I take oath by that Being

who sent Nabî ﷺ as a truthful messenger, whenever I did anything contrary to his ﷺ happiness, he never ever said, "Why did you do so?" If any of the noble wives rebuked me, he (ﷺ) would say, "Leave him, whatever happened, has happened according to *qadâ* and *qudrat* (i.e. according to the will of Allâh ﷻ). *(Bukhârî, Muslim from Anas ﷺ)*

Note: This does not mean that those servants who spoil something are not worthy of censure, but this shows that the perfect character of the master is that he overlooks in spite of the junior being worthy of censure. Handing it over to the decree of Allâh ﷻ is because of pondering over it a person will get patience and his anger will subside.

The Sahâbah ﷺ state that Nabî ﷺ never took out any fault in any bedding. In fact (his noble habit was) if the ahle-bayt (members of the household) lay down any bedding then he (ﷺ) would rest on it, otherwise he would lie on the ground.[5]

Before deputing him, Allâh ﷻ had already praised Nabî ﷺ in the first line of the Taurât in the following words, "Muhammad is the messenger of Allâh ﷻ. He is my chosen servant. He is neither ill-mannered nor rude. He does not shout in the market places. He does not repay evil with evil but forgives and overlooks. His place of birth is in Makkah and his place of migration is Tâba (which is also called Tayyibah and Madînah). His rule will be in Shâm. He will don the lungi. He and his companions will call towards the Qur'ân and the knowledge of Allâh ﷻ. In wudû (ablution) he will wash his hands, feet and face, etc." These praises are also found in the Injîl (Bible)[6]

It was Nabî ﷺ habit that he would make salâm first with whomsoever he met. *(Shamâil-Tirmidhî from Hind ibn Abî Hâlah ﷺ)*

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[5] قال العراقي لم اجده بهذا اللفظ والمعروف ما عاب طعامًا قط وهذا المضمون ايضًا مستفاد من عموم الروايات انتهي ملخصًا

[6] كذا في الاحياء للغزالي ولم يتعرض العراقي بشيئ

If a person stood up for some work or to talk, then Nabî ﷺ would continue standing until the person himself turned away. *(Tabrânî from Hadrat Alî ؓ and Ibn-Mâjah from Hadrat Anas ؓ).*
When Nabî ﷺ met any Sahâbî, then he (ﷺ) would initiate *musâfahah* (shaking of hands) and would keep his hand in the other person's hand until the other person himself separated it. *(Tirmidhî –He says it is a Gharîb narration)*

Note: This Sunnah should be followed with whomsoever one makes musâfahah (shake hands) if one has the strength and time. However for the person making musâfahah, it is an act of culture and respect that he looks at the condition and time. If someone is involved in work or is weak or sick, then at this time, he should not force the person to make musâfahah thus placing him into perplexity and difficulty because salâm, which is a more stressed sunnah, has this ruling that it is makrûh (disliked) to make salâm to one reading Qur'ân or wazîfah etc., one giving azân or iqâmat, and one lecturing or teaching during his lecture or lesson. *(Durre Mukhtâr, Shâmî etc.)*

It was Nabî's ﷺ noble practice that when he stood up from any gathering or sat therein, then he would commence with the name of Allâh. *(Shamâil-Tirmidhî)*

It was his habit that if he was engaged in Salâh and anyone came to visit him, then he would shorten his Salâh when coming to know of it. After completing his Salâh, he would turn to the person and ask, "Do you have any work?" Once the work had been completed, he would once again resume his Salâh. *(Ihyâul-ulûm - Hâfiz Irâqî states, "I have found no origin for this Hadîth)*

Nabî ﷺ would generally sit in this way that he would raise his knees and tie his hands around them. The Arabs call this "habwa". *(Abû Dâwûd, Tirmidhî from Abû Sa'îd ؓ).*

Nabî's ﷺ place of sitting was not distinguished from the sitting place of the general Sahâbah ؓ. When Nabî ﷺ came,

he would sit wherever he found place. *(Abû Dâwûd and Nasaî from Abû-Hurairah ؓ)*

Note: Hadrat Abû Zar ؓ states that since Nabî ﷺ had no distinguishing status regarding his seating place etc, if a stranger had to reach the gathering, then he would not recognize Nabî ﷺ and would have to ask the people, "Who is Rasûlullâh ﷺ?" *(Abû Dâwûd, Nasaî).*

Nabî ﷺ was never seen in a gathering with legs stretched out by which his companions would be placed into difficulty. Yes, if the place was spacious, then sometimes, he would do it. Mostly, he (ﷺ) would sit facing qiblah.[7]

Tirmidhî and Ibn-Mâjah has mentioned this narration in the following words that Nabî ﷺ never stretched out his legs towards any of his companions. *(It's chain is also weak as reported by Irâqî)*

Whoever came to him ﷺ, he would honour and respect him, so much so that at times, he would spread out his clothing for such people who were not his blood or foster relatives, and he would make them sit down on it. *(Mustadrak Hâkîm from Anas ؓ).*

Whatever pillow or carpet was under him (ﷺ), he would leave it and make a person who had come, sit on this place. If the person refused, then he (ﷺ) would insist and make him sit on his place. *(Ihya).*

All those people who were in the company of Nabî ﷺ felt that Nabî ﷺ honoured and took him most into consideration. It was his (ﷺ) habit that he would grant a portion of his attention to every person who was present. Thus, in the gathering, Nabî's ﷺ speech, ears, character and attention was endowed to all those present in the gathering. Together with this, his gathering was one of modesty, humility and

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[7] رواه الدار قطني في غرائب مالك قال باطل

trust. Allâh ﷻ states, "Only with the mercy of Allâh ﷻ, you are soft to the people. If you were harsh and hard-hearted, they would have scattered from around you." *(Shamâil-Tirmidhî).*

Nabî ﷺ would (not call his Sahâbah by their names but) call them by their *kuniyat* (agnomen) out of honour. *(Bukhârî, Muslim from Hadîth of Abû Bakr ؓ).*

Note: Linking one to his father or son is called *kuniyat*. It was the general custom of the Arabs that every person would be also well-known by his *kuniyat* together with his name eg. Abû Bakr, Ibn-Umar, Ibn-Abbâs ؓ etc. Calling and mentioning a person with his *kuniyat* was regarded as honour and respect. If a person did not have a *kuniyat*, then Nabî ﷺ would specify one. Then this *kuniyat* would become famous. *(Tirmidhî from Anas ؓ).* Nabî ﷺ would also call women by their *kuniyat* whether they had children or not. *(Mustadrak Hâkim from Umm-Ayman ؓ)*

Note: This means that for a kuniyat, it was not regarded as necessary that only a person who in reality had children could be linked to his children's name. Sometimes names were made up and this link was created.
Sometimes, to make children happy, Nabî ﷺ would make a *kuniyat* for them. *(Bukhârî, Muslim from Anas ؓ).*

Nabî ﷺ stayed far from anger and became pleased very quickly i.e. anger would not come quickly to him, and when he did become angry, it was not difficult at all to please him. *(Tirmidhî from Abû Sa'îd Khudrî ؓ).*

Nabî ﷺ was most compassionate to all people. He (ﷺ) was the best and granted the most benefit [8]

In his (ﷺ)'s gathering, voices were not raised. *(Shamâil-Tirmidhî from Hadrat Ali ؓ).*

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[8] قال العراقي إنه من المعلوم المعروف

When Nabî ﷺ stood up from any gathering, then he would recite the following Du'â and he used to say that Jibrâîl عليه السلام taught me this Du'â:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَّا اِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ

(نسائي في عمل اليوم والليلة)

Note: This Du'â is called kaffârah of the gathering. i.e. whatever evil word is uttered in the gathering is expiated by means of this Du'â.

NABÎ'S ﷺ SPEECH AND LAUGHTER

Nabî ﷺ was the most eloquent person and his speech was very sweet. He (ﷺ) used to say, "I am the most eloquent of the Arabs" *(Tabrânî from Abû Sa'îd ؓ)*. He (ﷺ) also used to say, "The people of Jannah will speak according to the manner of speech and language of Muhammed ﷺ *(Mustadrak Hâkim from Ibn Abbâs ؓ)*.

Nabî ﷺ would speak less and would be simple and clear in his speech. When he would speak, he would not speak futile things. His speech was like the string of pearls. *(Tabrânî from Umm-Sa'îd ؓ)*.

Hadrat Âishah ؓ states that Nabî ﷺ would not speak continuously as people generally do. In fact, his speech was short (comprehensive). *(Bukhârî, Muslim)*.

The Sahâbah Kirâm ؓ state that Nabî ﷺ would speak very concisely. However, together with this it was such speech which was comprehensive and which clarified the aim and objective.[9]

Nabî ﷺ was *jawâmiul-kalim* in which there was neither extra speech nor any deficiency in explaining his point. His speech was done slowly that after one sentence the second would be uttered after a short pause so that the listener could understand well and remember it. *(Shamâil-Tirmidhî from Hind ibn Abî Hâlah ؓ)*.

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[9] عبد بن حميد عن عمر بسند منقطع والدار قطني عن ابن عباس بسند جيد)

No speech contrary to the Sharî'ah would leave his (ﷺ) mouth. In both conditions of happiness and in anger, no word contrary to the truth would emit from his (ﷺ) blessed lips. *(Abû Dâwûd from Umar ؓ).*

If any person spoke anything which was not appropriate, then Nabî ﷺ would turn away from him. *(Shamâil-Tirmidhî from Hadrat Alî ؓ).* If Nabî ﷺ was compelled to say something which was disliked, then he would not do so in clear words but would use hints and signs. *(Understood from a Hadîth from Hadrat Âishah ؓ in Baihaqî).*

When Nabî ﷺ would keep quiet, then the Sahâbah Kirâm ؓ would speak, but there would never be arguments and fights in his (ﷺ) gathering. *(Shamâil-Tirmidhî from Hadrat Alî ؓ).* Nabî's ﷺ advices were with force, emphasis and well-wishing. Nabî ﷺ used to say, "Do not regard one verse of the Qur'ân to be contrary to another verse because it has been revealed in different modes. *(Tabrânî from Ibn Umar ؓ)*

Note: Just as in Urdu, in different cities there are different manners of speech eg. the differences in the language of Delhi and Lucknow; so too were there differences in the manners of speech amongst the Arab tribes. The Qur'ân Karîm was revealed according to these different manners of speech. However the meaning remained the same. For this reason, Nabî ﷺ warned that none should fall into doubt because of these literal differences. However since there existed a fear of misunderstanding amongst the non-Arabs due to these different dialects, Hadrat Uthmân Ghanî ؓ, together with the ijmâ (consensus) of the Sahâbah Kirâm ؓ commanded that the Qur'ân Karîm be read and written in only one dialect from all the various dialects which is till today disseminated and protected.

Nabî ﷺ would appear happily and with a smile in front of his Sahâbah. If they mentioned any strange incident, then he (ﷺ) would join them in their astonishment and he would mingle with all. *(Tirmidhî from Hadrat Abdullâh ibn-Hârith ibn Juz)*

Sometimes, Nabî ﷺ would laugh in such a manner that his blessed teeth would become apparent. *(Bukhârî, Muslim from Ibn Mas'ûd ؓ).*

The Sahâbah Kirâm's ؓ laughter, in the gathering of Nabî ﷺ would not exceed a smile following in the manner of Nabî ﷺ and out of his respect. *(Shamâil-Tirmidhî from Hind ibn Abî Hâlah ؓ).*
The Sahâbah ؓ state that once a village dweller came into the presence of Nabî ﷺ. We could see that on Nabî's ﷺ blessed face, there were signs of some grief and anger. He wished to ask Nabî ﷺ something. The Sahâbah ؓ prevented him since they felt inappropriate to speak to him at this time. The village dweller said, "Leave me, I take an oath by the being who has sent you as a truthful Nabî, I will not leave you until you do not smile." Then this village dweller came forward and asked Nabî ﷺ, "O Rasûlullâh ﷺ, this information has reached us that in the last era when people will be dying of hunger, then Dajjâl will come to the people with a lot of tharîd (broken pieces of roti in gravy). May my parents be sacrificed for you! Inform me at this time, should I stay away from his tharîd until I die of hunger, or should I place my hands on this tharîd and after eating to my fill then I will announce my belief in Allâh ﷻ and disbelief and rejection of him." Nabî ﷺ on hearing this laughed so much that his blessed teeth became apparent.[10]

Nabî ﷺ would smile the most and was the most cheerful person except at the time when the Qur'ân-Karîm was being revealed, when the mention of Qiyâmah was made or when he gave a khutba (sermon). *(Tabrânî from Hadîth of Jâbir in the chapter of good character).*

The meaning of this is that at the time of the mention of Qiyâmah, descent of the Qur'ân and during lectures and sermons, a special awe and grandeur overcame Nabî ﷺ. At this time, his cheerfulness did not remain.
Nabî ﷺ, when happy, used to be the most cheerful and jovial. When giving advice, he would speak with awe and

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[10] (قال العراقي هو حديث منكر لم أقف على أهله)

fear. He would not become angry except when Allâh's ﷻ commands were transgressed. When he was angry, then none had the courage to come in front of him (ﷺ). In all matters, his (ﷺ) condition was such that if anything occurred, he would hand the matter over to Allâh ﷻ and would acknowledge his weakness in strength and planning. He would ask Allâh ﷻ (make Du'â) for a beneficial plan and course of action.

اَللّٰهُمَّ أَرِنِيْ الْـحَقَّ حَقًّا فَاَتَّبِعُهُ وَأَرِنِيْ الْـمُنْكَرَ مُنْكَرًا وَارْزُقْنِيْ اِجْتِنَابَهُ وَاَعِذْنِيْ مِنْ أَنْ يَشْتَبِهَ عَلَيَّ وَأَتَّبِعَ هَوَايَ بِغَيْرِ هُدًى مِنْكَ وَاجْعَلْ هَوَايَ تَبْعًا بِطَاعَتِكَ وَخُذْ رِضَا نَفْسِكَ مِنْ نَفْسِيْ فِيْ عَافِيَةٍ وَاهْدِنِيْ لِـمَـا اخْتُلِفَ فِيْهِ مِنَ الْـحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِيْ مَنْ تَشَآءُ إِلَى صِرَاطٍ مُسْتَقِيْمٍ

O Allâh, show me the truth as truth so that I may follow it; show me falsehood as falsehood and grant me the ability to stay away from it. I seek Your protection that truth and falsehood become obscure to me and that I follow my desires without guidance from You. Make my desires subservient to Your obedience. Take such work from me with well-being in which Your pleasure will be acquired. Guide me to the right road in those things in which differences arise because verily You guide those who You wish to the straight path. [11]

NABÎ'S ﷺ HABITS AND CHARACTER REGARDING FOOD

Rasûlullâh ﷺ used to eat whatever food he got (there was no formalities in eating any type of food).

Nabî ﷺ loved that food the most in which many hands joined (i.e. many people eating). *(Abû Ya'lâ, Tabrânî and Ibn 'Adi in Al-Kâmil from Hadîth of Jâbir ؓ with a sound chain).*

When food was placed in front of Nabî ﷺ, he would recite the following Du'â,

بِسْمِ اللهِ أَللّٰهُمَّ اجْعَلْهَا شَكُوْرَةً تَصِلُ بِهَا نِعْمَتَهُ الْـجَنَّةَ

In the name of Allâh, O Allâh make this such a bounty which is appreciated, joining it with the bounties of Jannah.[12]

Nabî ﷺ would many times sit in a way that he would join both knees and legs just as one in salâh does that one knee

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[11] ابن حبان في كتاب أخلاق النبي ﷺ عن أبي عمر والدعاء المذكور قال العراقي لم أقف له على أصل وروي المستغفري ما يناسبه

[12] التسمية على الطعام رواها الجماعة وأما بقية الحديث فقال العراقي لم أجده

would be on top of the other knee and one foot would be over the other. (This form is called تَوَرُّكْ in Arabic which is the common sitting posture manner for females. According to the Shâfi'îs, this posture in salâh is Sunnah for men also). Nabî ﷺ used to say, "I am a slave. I eat as a slave and I sit as a slave sits." *(Abdur-Razzâq in his Musannaf).*

Note: Different postures of Nabî ﷺ during eating have been narrated. One way is the one mentioned above which is quoted from Abdur-Razzâq. The second method is that the left foot is spread out and the right knee is raised.[13] The third method is that both the knees should be spread out as one sits in Salâh.[14]

Nabî ﷺ never used to eat very hot food, and he used to say, "In very hot food there is no barkat (blessings) and Allâh ﷻ has not fed us fire. Therefore food must be made to cool down (hot food should not be eaten).[15] It was Nabî's ﷺ noble habit that he would eat the food in front of him. He would not eat from all four corners of a plate or tray.[16]

He (ﷺ) would eat with 3 fingers. *(Muslim)*
Sometimes he (ﷺ) would also include the fourth finger.[17]

Note: In Musannaf ibn-Abî Shaibah, in a *mursal* narration of Zuhrî رحمه الله, it is mentioned that sometimes Nabî ﷺ would eat with five fingers. He would never eat with only two fingers. Regarding this, he (ﷺ) said, "This is shaytân's way of eating."[18]

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13 رواه ابن ضحاك في الشمائل من حديث أنس بسند ضعيف

14 أبو الشيخ في أخلاق النبي كذا في تخريج العراقي

15 بيهقي عن أبي هريرة بسند صحيح

16 ابن حبان عن عائشة وقد تكلم في اسناده

17 روي في الغيلانيات من حديث عامر بن وجبه

18 بسند ضعيف ﷺ دار قطني عن عباس ﷺ

Once Hadrat Uthmân ؓ brought a certain type of *halwa* (sweet dish). Nabî ﷺ ate it and asked, "What is the *halwa* made up of?" Hadrat Uthmân ؓ said, "First, we mix ghee and honey and then place it on the stove. When it begins to boil, then some *sojî* (granulated flour) is placed in it and then it is cooked. In this manner, this *halwa* is prepared." Nabî ﷺ said, "This food is very good"[19].

Nabî ﷺ would eat roti (bread) of unsifted barley flour. *(Bukhârî from Sahl ibn Sa'd ؓ)*

Nabî ﷺ would eat cucumber (sometimes) with dates and sometimes with salt. *(The narration regarding dates is found in Bukhârî and Muslim and the narration regarding salt is found in Ibn-Hibbân and Ibn-Adî with a weak chain).*

From all fruits, Nabî ﷺ loved grapes and sweet melon the most. *(Abû Nu'aim in Tibb-Nabawî).* Nabî ﷺ would eat sweet melons sometimes with roti (bread) and sometimes with sugar.

Note: Hâfiz Irâqî رحمه الله states, "I did not find the narration of eating roti (bread) with sweet melons. However, the eating grapes with roti has been narrated. *(As Ibn Adi has narrated).* If by eating with sugar is meant that he (ﷺ) would eat it with something sweet eg. dates, etc, then this is correct and has been narrated. However, if normal sugar is meant, then I have found no basis for this besides one very weak narration which is not worthy of consideration.
Sometimes Nabî ﷺ would eat sweet melons with dates. *(Tirmidhî, Nasaî).*

In eating sweet melons, Nabî ﷺ would use two hands. Once, in his (ﷺ) right hand were dates and in his left hand he was accumulating the seeds. Then a goat came in front. He (ﷺ) placed the seeds in front of it. The goat continued to eat from the left hand and Nabî ﷺ continued to eat dates with

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[19] بيهقي في الشعب عن ليث بن أبي سليم بلفظ الخبيص

the right hand until he was finished and the goat went away. *(Eating the sweet melon etc. is narrated in Musnad-Ahmad and the story of the goat is narrated in Fawâid Abî Bakr Shafi'î).*

Sometimes Nabî ﷺ would eat a cluster of grapes. The pips of the grapes would appear to be like pearls on the blessed beard of Nabî ﷺ. *(Ibn Adî in Al-kâmilad-duf).* Mostly, his (ﷺ) food was water and dates. *(Bukhârî from Âishah ؓ).* Nabî ﷺ would combine milk with dates and would call them *atyabain* (the two most pure things).

Nabî ﷺ was greatly desirous of meat. He (ﷺ) used to say, "Meat increases the sense of hearing." Meat is the leader of food in this world and the hereafter." If I made Du'â to my Sustainer to grant me meat daily, He would definitely have granted it." *(Ibn Hibbân).* Nabî ﷺ would eat tharîd with meat and squash (Tharîd is broken pieces of roti (bread) in gravy). *(Muslim from Anas ؓ).*

Nabî ﷺ had a special liking for squash. He ﷺ used to say, "This is the tree of my brother Yûnus". *(Muslim from Abû Hurairah ؓ).* (When Yûnus ؑ came out of the stomach of the fish, he was very weak. Allâh ﷻ grew for him the squash tree. By eating it he regained strength and health).

Hadrat Ummul-Muminîn Âishah ؓ says that Nabî ﷺ used to say, "O Âishah, when you cook stew, then add more squash in it because it strengthens a saddened heart." *(Fawâid Abî Bakr Shafi'î – Takhrîj Iraqi).*

Nabî ﷺ used to eat the meat of birds which had been hunted *(Tirmidhî).* However he (ﷺ) would never go behind a hunter, nor would he hunt himself (but) He liked that the hunter should hunt and bring it. Then he (ﷺ) would also eat. When he (ﷺ) would eat meat, he would not lower his head towards the meat, but would lift the meat in his hands and would tear the meat with his blessed teeth. *(Takhrîj Abî Dâwûd).*

(Sometimes) Nabî ﷺ would eat roti (bread) with ghee. *(Bukhârî, Muslim).*

Nabî ﷺ used to like the shoulder-blade from the goat meat, squash from amongst the stew vegetables, vinegar from the gravy, and *ajwah* from amongst the dates. *(Bukhârî, Muslim and Ibn-Mâjah).*

Nabî ﷺ made Du'â of barakat (blessing) for *ajwah* and said that it is a fruit of Jannah and a cure from poison and the effects of witchcraft. *(Bazzâr, Tabrânî in Kabîr).*

Amongst vegetables, Nabî ﷺ used to like parslain. *(Abû Nu'aim in Tibbun-Nabawî from Hadîth of Ibn-Abbâs ﷺ).* Nabî ﷺ did not like the meat of the liver and kidneys because it was connected to the urine. *(From Hadîth of Ibn-Abbâs ﷺ with weak chain)*

Nabî ﷺ would not eat seven things from a goat : private part, testicles, bladder, gall bladder, glands, the places of urine and stool. Nabî ﷺ disliked these things. *(Ibn-Adî and Baihaqî with weak chain).*

Nabî ﷺ would not eat garlic, onions and leek. *(Imâm Mâlik رحمه الله in the Muatta)*

Note: In onions, garlic etc, in which there is a bad odour, even though it is permissible for others to eat, but as long as they do not remove the odour, it is makrûh to go to the Masjid. In this condition, salâh and tilâwah also is contrary to etiquette - Mufti Shafî Sâhib رحمه الله

Nabî ﷺ never spoke ill of all food, (His (ﷺ) habit was this that) if anything came, he would eat if he liked it. If he disliked it, he would leave it. In those foods which he (ﷺ) had a natural aversion for, he would not make it disliked and hated in the sight of others. *(Extracted from a Hadîth in Bukhârî and Muslim)*

Nabî ﷺ disliked lizards and spleen but did not regard it as harâm for others.

Note: According to the Hanafîs, based on other narrations of Ahâdîth, lizards are harâm. However, regarding the spleen the law is the same according to all the Imâms that it is not harâm.

After eating, Nabî ﷺ would clean his plate with his fingers and lick them. He (ﷺ) used to say, "In the last portion of food is more barakah (blessings). *(Abû-Baihaqî in Shu'ab from Hadîth of Jâbir ﷺ).*

Nabî ﷺ would clean his fingers by licking them. He (ﷺ) would not clean them with a towel, etc. until every finger was licked and he (ﷺ) used to say, "No-one knows in which portion of the food there is the most barakah (the actual benefit of the food for the body) *(Muslim from Hadîth of Jâbir and Ka'b ibn Mâlik and Baihaqî in Shu'ab)*

When he (ﷺ) had completed eating, he would recite this Du'â:

اَلْحَمْدُ لِلّٰه اَللّٰهُمَّ لَكَ الْحَمْدُ اَطْعَمْتَ فَاَشْبَعْتَ وَسَقَيْتَ فَارْوَيْتَ لَكَ الْحَمْدُ غَيْرَ مَكْفُوْرٍ مُوَدَّعٍ وَلا مُسْتَغْنًى عَنْهُ

All praises are for Allâh, O Allâh, only for You is praise. You have fed us and satiated us. You have given us water to drink and have quenched our thirst. Only for You is all praises. We are not being ungrateful for Your favour, nor are we bidding farewell to it and nor are we independent of it.[20]

When Nabî ﷺ ate meat and roti (bread), then he would especially wash his hands properly. Then whatever effect of water remained on his hands, he would rub it on his blessed face. [21]

Nabî's ﷺ blessed habit in drinking was that he ﷺ would drink in three sips. At the beginning of every breath, he would recite بسم الله and at the end, he would recite الحمد لله. [22] Sometimes, he ﷺ would also drink in one breath. [23]

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[20] طبراني من الحديث بن الحارث ضعيف

[21] ابو يعلي من حديث ابن عمر بإسناد ضعيف

[22] ورجاله ثقاةالطبراني في الاوسط من حديث أبي هريرة ﷺ

[23] ابو الشيخ من حديث زيد ابن ارقم ﷺ باسناد ضعيف

Nabî ﷺ would sip and drink. He would not gulp the water one time[24] Nabî ﷺ would give the left-over water to the person on his right. If on his ﷺ left side was a person who was more senior in rank than the person on his right side then he ﷺ would say to him, "You have the right but, if you give permission, then I will give him (If he gave permission, then Nabî ﷺ would give to the person on the left). *(Bukhârî and Muslim by Hadrat Sahl ibn-Sa'd ؓ)* Nabî would not breathe in the utensil At the time of taking breath he would move away his mouth from the utensil. *(Mustadrak Hâkim from Hadrat Abû Hurairah ؓ)*

Once, a utensil was handed to Nabî ﷺ in which there was milk and honey. Nabî ﷺ refused to drink it and said, "Two drinks in one drink and two types of food in one utensil." Then Nabî ﷺ said, I do not say it is harâm (impermissible), but I do not like things of pride and things of the world which is more than necessity which I will have to answer for tomorrow, on the Day of Judgement. I like humility, because the one who humbles himself for Allâh ﷻ, then Allâh ﷻ will elevate him."[25]

Note: This means that milk and honey are two separate forms of food. To have both of them at one time was not according to the status of poverty and humility of Nabî ﷺ.

Nabî ﷺ lived in his house with more modesty than that of unmarried girls. He would not ask his household women for any type of food nor would he express desire for any special thing. Whatever they would place for him to eat, he would eat, whatever he was given, he would accept and whatever he was given to drink, he would drink.[26] Sometimes, Nabî ﷺ would stand up and take the food and drinks himself with his blessed hands and then would partake of it.[27]

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[24] البغوي والطبراني وابن عدي وغيره من حديث بهز وإسناده ضعيف.

[25] البزاء من حديث طلحة بن عبد الله بسند ضعيف

[26] بخاري مسلم من حديث ابي سعيدؓ

[27] أبو داؤد من حديث أم المنذر

NABÎ'S ﷺ HABITS AND ACTIONS REGARDING CLOTHES

No special importance or formalities were given regarding clothing by Nabî ﷺ. Whatever clothing he received, whether it was a *lungî, châdar, kurtah* or jubbah, etc. he (ﷺ) would wear.[28]

Most of Nabî's ﷺ clothing was white and he used to say, "Make your living people wear such clothing (i.e. white) and place your dead ones in it.[29]

Nabî ﷺ would use a *qabâ* (jacket- tunic) made of cotton in times of war and peace. *(Bukhârî/Muslim–Hadîth of Miswar ibn-Mahzamah)*

The king Akîdar Dawmah gave as a gift to Nabî ﷺ a jubbah made of green silk in which golden buttons were attached. Nabî ﷺ accepted it. In certain narrations it is mentioned that before the prohibition of wearing silken clothing, Nabî ﷺ used it one day, then took it out. *(Muslim - Hadîth of Jâbir ؓ)*. After this, the wearing of silken clothing for men was made harâm. *(Bukhârî, Muslim and Musnad-Ahmed)*.

All Nabî's ﷺ clothing, his *kurta, qabâ* (tunic), *châdar* (shawl) etc would remain above the ankles, and his *lungî* would be even higher up, reaching unto half the calf.[30]
The buttons on Nabî's ﷺ blessed *qamîs* (kurtah) were generally closed. Sometimes, in and out of salâh, they would remain unbuttoned.[31]

Nabî's ﷺ one *châdar* was coloured with saffron. Sometimes, Nabî ﷺ would don this *châdar* and lead the salâh.[32] Note:

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28 بخاري ومسلم من حديث عائشة

29 ابن ماجة مستدرك حاكم قال صحيح الاسناد

30 ابو الفضل محمد بن طاهر في كتاب صفوة التصوف بإسناد ضعيف ويؤيده رواية المستدرك من حديث ابن عباس ورواية الترمذي في الشمائل من حديث الاشعب

31 ابو داؤد، ابن ماجة، شمائل ترمذي

32 ابو داؤد، ترمذي من حديث قيلة بن مخرمة

This was before it became prohibited. Later on, clothing dyed in saffron was not allowed *(Muftî Shafî Sâhib ﷬).*

Sometimes Nabî ﷺ would only wear one big *châdar* and there would be no clothing beneath it.[33] Nabî ﷺ had one folded *châdar* which he would use. He (ﷺ) used to say, "I am a slave (of Allâh ﷻ) I wear such clothing which a slave wears.[34]

For Jumu'ah, Nabî ﷺ had two special pieces of clothing which were only worn at the time of Jumu'ah. After this, it was folded and kept away.[35]

Sometimes, Nabî ﷺ would use a lungî the knots of which used to be tied between the two shoulders. At times, Nabî ﷺ performed the janâzah salâh in this clothing.[36]
Sometimes, in his house he (ﷺ) would wear this one lungî and would perform his salâh.[37] Occasionally, Nabî ﷺ would perform salâh in only one piece of clothing which he would tie as a *tehband* (lungî). One corner of the remaining portion would be used as a *châdar* on his blessed wives.[38]

Nabî's ﷺ one *châdar* was black which Nabî ﷺ gave as a gift to someone. Ummul-Muminîn Hadrat Umme Salmah ﷺ asked, "What has happened to that *châdar*?" Nabî ﷺ said, "I have given it to someone." Hadrat Umme Salmah ﷺ said, "That black *châdar* looked very nice over your white colour."[39]

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[33] ابن ماجة و ابن خزيمة من حديث ثابت ابن الصامت ﷺ

[34] بخاري ومسلم من حدبث أبي برده

[35] الطبراني في الاوسط والصغير من حدبث عائشة رضي الله عنها بسند ضعيف

[36] قال العراقي لم أقف عليه

[37] ابو يعلي بإسناد حسن من حديث معاوية

[38] أبو داؤد من حديث عائشة رضي الله عنها

[39] قال العراقي لم أقف عليه من حديث أم سلمة وسلم من حديث عائشة رضي الله عنها خرج النبي ﷺ وعليه مرط مرجل اسود لابي داؤد والنسائي صعت والنبي ﷺ بردة اسود من صوف فلبسها

Once Nabî ﷺ lead the Zuhr salâh in only one piece of clothing, in which the two sides were tied.[40]

RING

Nabî ﷺ would use a ring.[41] Sometimes, Nabî ﷺ would go outside and on his ring would be a thread tied to it, the purpose of it being to remind about some work.

With this ring, Nabî ﷺ would place a stamp on letters. This commenced when Nabî ﷺ intended to write letters to the king of Rome. The people said, "These people will not read anyone's letter as long as there is no stamp on it." Thereafter Nabî ﷺ made the stamp of silver. *(Bukhârî, Muslim).*

TOPÎ

Nabî ﷺ would wear the topî under the amâmah (turban) and also without the amâmah [42]. Hadrat Abdullah Ibn-Umar ؓ says that Nabî ﷺ used to use a white topî.
Hadrat Ibn-Abbâs ؓ says that Rasûlullâh ﷺ had three topîs. One topî was made of white cotton, one was made from a Yemeni shawl and one topî had a covering for the ears. Sometimes, when reading salâh he would place it in front.[43]

AMÂMAH (TURBAN)

Sometimes, Nabî ﷺ did not have an Amâmah. He would tie an *isâbah* (a small piece of cloth like a bandage) on his blessed head and forehead.[44]

Nabî ﷺ had an amâmah which he named *Sahâb*. He gave it to Hadrat Alî ؓ. When Hadrat Alî ؓ would wear it and come

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[40] بزار وابو يعلي عن أنس

[41] الشيخان من حديث أن ؓ و ابن عمر ؓ

[42] الطبراني وابو الشيخ والبيعقي في شعب الايمان من حديث ابن عمر ؓ

[43] رواه ابو الشيخ واسناده ضعيف

[44] بخاري من حديث ابن عباس

Nabî ﷺ would exclaim, "Alî is coming to you wearing *Sahâb*".[45]

Nabî's ﷺ blessed practise was that when he wore any clothing, he would commence from the right side.[46]

He would recite this Du'â:

اَلْـحَمْدُ لله الَّذِيْ كَسَانِيْ مَا أُوَارِيْ بِهِ عَوْرَتِيْ وَأَتَجَمَّلُ بِهِ فِيْ النَّاسِ

All praises are for Allâh ﷻ who has clothed me with that which I can conceal my shameful parts and I can beautify myself amongst people [47]

When removing any garment, Nabî ﷺ would commence removing it from the left side. [48]

When Nabî ﷺ would wear new clothing, then he would give the old clothing to the poor. He ﷺ said, "That Muslim who gives his old clothing to a poor person to wear, and his purpose is nothing but the pleasure of Allâh ﷻ, then he will remain in the protection and guarantee of Allâh ﷻ. Allâh ﷻ will grant him better clothing during his life and after death also.[49] (The wording of the last part of the Hadîth is خيره ما واره حيا وميتا. this is the gist of what this humble servant has understood which I have translated - Mufti Muhammad Shafî Sâhib رحمه الله).

BEDDING

Nabî's ﷺ bed was made of leather which was filled with the seeds of dates. It's length was approximately two dhira's and it's breath was approximately one dhirâ'.[50]

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[45] ابن عدي ابو الشيخ وهو مرسل ضعيف

[46] ترمذي من حديث أبي هريرة رضي الله عنه ورجاله رجال الصحيح

[47] ترمذي وقال غريب

[48] ابو الشيخ من حديث ابن عمر بسند ضعيف از تخريج عراقي

[49] اخرجه الحاكم في المستدرك والبيهقي في الشعب من حديث عمر

[50] بخاري ومسلم بدون ذكر الطول والعرض

Note: Dhirâ' has many meanings. Literally it means one hand span i.e. till the elbow. Sometimes it is used in the meaning of *gaz* (± 1 metre). Here this meaning is most likely meant because if the first meaning is taken then it's size would be very small. One would not be able to rest on it. Abû Shaikh's narration gives credence to this, which states that Nabî's ﷺ bed was just so long and wide like the place in which a person is made to lie in his grave. [51]

Nabî ﷺ had a cloak which he would fold in two and spread out. [52]
Sometimes Nabî ﷺ would rest or an open mat. Besides this mat there would not be anything else under Nabî ﷺ. [53]

KEEPING NAMES FOR ITEMS OF USE

It was Nabî's ﷺ general habit that he would specify names for his animals, weapons and household items. His flags name was "Iqâb" and the sword which he used during war was called "Zul-fiqâr". He had another sword called Makhdam. A third sword was named Rasûb and another sword's name was Qadeeb. The handle of the sword of Nabî ﷺ was studded with silver.[54]

Nabî ﷺ would use a leather belt in which there were three links of silver attached to it. [55]

Nabî's ﷺ bow was called Katûm and his quiver's name was Kâfur. [56]

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51 ذكره في تخريج العراقي

52 ابن مسعد في الطبقات وابو الشيخ من حديث عائشة رضي الله عنها

53 بخاري ومسلم من حديث عمر ﷺ في قضية الاعتزال

54 الطبراني من حديث ابن عباس ﷺ

55 قال العراقي لم أقف له علي واصل ولابن سعد في الطبقات وأبو الشيخ من رواية محمد بن علي بن الحسن مرسلاً كان في درع النبي ﷺ حلقتان من قضةٍ

Nabî's ﷺ camel was called Qaswâ, his mule was called Duldul and his donkey was called Ya'fûr. The goat from which he would drink milk was called Aînah. [57]

LOTA (WATER JUG)

Nabî ﷺ had a lota of clay which he used to make wudû with and from where he used to drink[58]. People would send their small children. When they would come, Nabî ﷺ would not prevent them. These children would drink water from this lota and would rub their faces, so that they could attain *barakah* (blessings).

NABÎ'S ﷺ FORGIVENESS AND KINDNESS DESPITE HAVING POWER

Nabî ﷺ was most forbearant. Despite having power, he used to love to forgive. Once a few necklaces of gold and silver were brought to Nabî ﷺ. Nabî ﷺ distributed this amongst the Sahâbah ﷺ. One village dweller stood up and said, "O Muhammed ﷺ, if Allâh ﷻ has given you the command to be just and fair (which I assume He must have given you, however) I have not seen you act justly" Nabî ﷺ said kindly, "Goodness for you. (If I am not just), then after me who will show justice to you?" When he turned away, Nabî ﷺ said, 'Bring him back to me.' (Most likely, Nabî's ﷺ purpose was to win his heart and remove his doubts) [59]

Hadrat Jâbir ﷺ narrates that during the battle of Khaybar, Nabî ﷺ placed the booty wealth in the clothes of Hadrat Bilâl ﷺ (so that they could distribute it to those worthy after gathering everything). One person said (thinking that Nabî ﷺ was giving all the wealth to Hadrat Bilâl ﷺ,) "O Rasûlullâh, be fair." Nabî ﷺ said, "Goodness to you! If I am not just,

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[56] قال العراقي لم أجد له اصلاً

[57] الطبراني من حديث ابن عباس ﷺ

[58] قال العراقي لم أقف له علي اصل

[59] ابو الشيخ بإسناد جيد من حديث ابن عمر

then who will be? If I am not just, then I will be deprived and destroyed." Hadrat Umar ﷺ, on hearing these words said, "O Rasûlullâh ﷺ, this person seems to be a hypocrite. Can I remove his neck?" Nabî ﷺ said, "May Allâh ﷻ protect us from this that people will start saying that I killed my companion. [60]

Nabî ﷺ was in one battle (coincidentally, once the disbelievers saw that the Sahâbah ﷺ were all pre-occupied with their work and no-one was by Nabî ﷺ. One person came to Nabî ﷺ. Standing at Nabî's ﷺ head-side, with his sword drawn out, he said, "Who will save you from me?" Nabî ﷺ (without flinching) said, "Allâh" (Awe overcame this person). The sword fell from his hand. Nabî ﷺ lifted up the sword and said, "(Now, you tell me) who will save you from me?" He said (after being overpowered) "You be the better carrier of the sword" i.e. forgive me. Nabî ﷺ said, "Say (the kalimah of Islam)"

اَشْهَدُ أَنْ لَّا اِلٰهَ اِلَّا اللهُ و أَنّى رَّسُوْلُ الله

He said, "I will not say this kalimah, I will only make.this promise to you that I will neither fight with you nor will I be with you or with those people who fight against you." Nabî ﷺ left him. He went back to his companions and said, "I have come from the best of people." *(Bukhârî; Muslim)*

Hadrat Anas ﷺ narrates that one Jewish woman brought a piece of goat meat which was mixed with poison to Nabî ﷺ so that he could eat it. (Nabî ﷺ was informed of the reality). He asked the Jewess (Why did you do it?)". She said, "I intended to kill you." Nabî ﷺ said, "Allâh ﷻ will never give you power to do this." The Sahâbah ﷺ said, "Should we not kill her?" Nabî ﷺ prevented them (and he left her).[61]

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[60] رواه مسلم

[61] رواه مسلم وعند البخاري من حديث أبي هريرة ﷺ

A Jew performed black magic on Nabî ﷺ. Jibrâîl informed Nabî ﷺ of this. Nabî ﷺ had that object in which the sorcery was done taken out and he opened it's knots. Nabî ﷺ became cured by this. However Nabî ﷺ did not even make mention of this to the Jew nor did he ever make it apparent (never mind taking revenge).[62]

Note: The difficulty and sickness which afflicts a person due to *jâdu* (witchcraft) is similar to other normal causes of sickness. The only difference is that in other sicknesses, the causes are openly seen e.g. a person was walking in the extreme heat and he got fever thereafter or a person was walking in extreme cold and he got fever. In *jâdu*, the cause is hidden, which is created by jinns etc. The Ambiyâ come into this world with all the effects and specialities of human nature. Those things which lead to illness in all people, can also lead to illness in the Ambiyâ. Thus, the effect of *jâdu* falling on Nabî ﷺ is not contrary to any *aqlî* (intellectual) or *naqlî* (narrated) proof, and nor is there any objection.
Hadrat Alî Murtadâ says that once Nabî ﷺ sent three people Hadrat Zubair, Miqdâd and myself, commanding us to go to Rawdah Khâkh (name of a place) saying, "There you will find a woman riding a camel. She has a letter by her. Take that letter from her." We reached there and told her, "Hand over the letter." She refused saying, "I do not have any letter." We said, "Either you take out the letter or we will remove your clothing" (and then search you). (On hearing this) she took out the letter hidden in her hair. We took the letter to Nabî ﷺ. The letter was read out. It was from Hadrat Hâtib ibn Balta'ah addressed to some mushrikîn (polytheists) of Makkah in which he had informed them of a secret plan mission of Nabî ﷺ. Nabî ﷺ said, "O Hâtib, what is this?" Hâtib said, "Don't be hasty on me (Listen to what I have to say). I was a foreigner and stranger in Makkah (I do not have any tribal members who

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[62] رواه النسائي بإسناد صحيح عن زيد بن أرقم

would protect my family members). This is contrary to the other Muhâjirîn whose relatives are present there. They can protect their family members. Since I did not have any relatives who could protect my family members, I intended to do a favour to them so that my family would be saved from their evil. (This was the reason for my action). I have not done this action due to kufr (disbelief), due to liking kufr or due to reneging from Islam." Rasûlullâh ﷺ said, "He has spoken the truth." Hadrat 'Umar ﷺ said, "Will you give me permission, O Rasûlullâh ﷺ to cut off the neck of this munâfiq (hypocrite)?" Rasûlullâh ﷺ said, "Hâtib ibn Balta'ah is from amongst those who participated in Badr. What do you know, Allâh ﷻ has placed special attention on those who participated in Badr and has said, "I have forgiven them for whatever sins they have committed." *(Bukhârî and Muslim)*

Note: One speciality of those who participated in the battle of Badr is that Allâh ﷻ has granted general forgiveness to them. Firstly, these people have been protected from sin. They did not generally commit any sin. However, by chance, if they did get involved, then immediately they would get the ability to make taubah (seek forgiveness) by which the sin would be forgiven, as had happened to Hâtib ibn Balta'ah ﷺ. Once Nabî ﷺ distributed some wealth amongst the Sahâbah ﷺ. From the mouth of one Ansârî Sahâbî ﷺ, the following words were uttered, "This is such distribution in which the pleasure of Allâh ﷻ is not intended." These words reached the ears of Nabî. On hearing it, Nabî's ﷺ blessed face became red, and he said (to console his heart), "May Allâh ﷻ have mercy on my brother Mûsâ ﷺ. He was given much more difficulties (by his people) and he was patient." *(Bukhârî and Muslim)* Then Nabî ﷺ said, "No-one should convey to me any statement of any Sahâbî by which I will get angry or sad, because I desire that when I come out amongst you people, I want to have a clear heart" i.e. there must not be any anger or grief in my heart for anyone. *(Abû Dâwûd, Tirmidhî)*

NABÎ'S ﷺ OVERLOOKING OF THINGS HE DISLIKED

Nabî ﷺ was very delicate in nature. His outward and inward were of a fine disposition. His ﷺ anger and happiness (immediately) could be recognized from his enlightened face.[63] Note: This is the sign of a pure nature, not one of hypocrisy where one does not make apparent one's hatred and dislike. The other person remains in deception which due to today's corrupted nature, is called intelligence and encouragement.

When Nabî ﷺ was extremely sad, then he would often pass his hand over his beard. He would not say any such words in front of a person which would cause his displeasure.[64]

Once, a person came in front of Nabî ﷺ. His clothing displayed the effect of some yellow colouring. Nabî ﷺ disliked this colour. However he did not say anything. When this person went away, he ﷺ said to the people, "Tell him to leave this yellow colouring." [65] Note: This yellow was most likely that of saffron. For men to wear clothing dyed in saffron is makrûh. It is permissible for women. *(Durre-Mukhtâr)*

Once a village-dweller relieved himself in Masjid-e-Nabawî in the presence of Nabî ﷺ. The Sahâbah ﷺ intended to beat him. Nabî ﷺ prohibited them and said, 'Do not say anything to him which will result in him suppressing his urine (by which a sickness will occur).' Then Nabî ﷺ explained to this village-dweller, "It is not appropriate to place dirt, pass urine or stool, etc in the Masjid." In one narration, Nabî ﷺ said to the Sahâbah ﷺ, "(Explain in a soft manner) and bring him close to culture and manners and do not create dislike in him (by being harsh). [66]

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[63] ابو الشيخ عن عمر رضي الله عنه

[64] ابو الشيخ من حديث عائشة بإسناد حسن

[65] ابو داؤد والترمذي في الشمائل والنسائي في عمل اليوم والليلة من حديث أنس رضي الله عنه واسناده ضعيف

[66] بخاري ومسلم عن أنس رضي الله عنه

One day, a Bedouin came to Nabî ﷺ and requested something. Nabî ﷺ granted it. Then Nabî ﷺ asked him, "Did I treat you in a good manner?" The Bedouin said, "Never mind good manner, you did not even treat me in a moderate manner." On hearing this, the Muslims became angry and stood up to hit him. Rasûlullâh ﷺ prevented them with his hand. Then Nabî ﷺ went home, called the Bedouin, and gave him more. Then he asked, (Now) have I shown good conduct?" He said, "Yes, may Allâh ﷻ grant you a good recompense for assisting me and my family." Nabî ﷺ said, "You know what you said in front of the people regarding me. Due to this, there is anger and grief in the hearts of my Sahâbah ﷺ. If you don't mind, will you say what you have said to me in front of them so that their anger and grief will be removed." This Bedouin promised to do so. The next evening, Nabî ﷺ came out and said to his Sahâbah, "You know what this Bedouin said. Then we gave him more and he said, 'Now I am happy.' Then (addressing the Bedouin, he ﷺ said, 'Is this not correct?' The Bedouin said, 'Yes, may Allâh ﷻ grant you a good reward for assisting me and my family.' Thereafter Rasûlullâh ﷺ said to the Sahâbah-e-Kirâm ﷺ, 'The example of this Bedouin and myself is like that of a person's camel which has run away. People ran after it, thus making it more afraid and making it run faster. Then the owner of the camel called to the people, "Leave my camel. I know better the way to catch and keep it under control." The owner went to the camel. He threw some grains in front of it and slowly, slowly, brought it closer to him, until it came and sat down. He caught hold of its reins and mounted it. When this man said these words and if I left you, then you would have killed him and he would go to the fire (of Jahannam).

NABÎ'S ﷺ GENEROSITY

Nabî ﷺ was the most generous person, more so during the month of Ramadân, when Nabî's ﷺ generosity was similar to the blowing of wind through which, no house or thing is left

void of it. During this time, Nabî ﷺ would not keep anything by him.[67]

Hadrat Ali ؓ, when mentioning the habits and beautiful conduct of Nabî ﷺ, would say, "Nabî's ﷺ hands were most generous, his heart was the most open and his tongue was most truthful. He was the best in fulfilling oaths. He was the most softest in nature and he was most honourable with regards to his family. Whoever looked at him suddenly would be overcome by awe and fear. Those who remained in his company would become attached to him. A person mentioning his condition can concisely say this that I have never seen anyone similar to him ﷺ before and after. *(Tirmidhî)* When Nabî ﷺ was asked anything, he never refused. One person came to Nabî ﷺ and asked for something. Nabî ﷺ gave him so much goats that it would fill a whole valley between two mountain. He went back to his people and said, 'Become Muslims, because Muhammed ﷺ gives so freely that he has no fear of it coming to an end or of being in need.' *(Bukhârî and Muslim)*
Once 90 000 dirhams (silver coins) were brought to Nabî ﷺ. He placed it on a mat, stood up and began distributing it, not refusing any beggar, until all the dirhams had been given away. *(Abûl-Hasan ibne-Dhahhâk in Shamâil)* The source of this Hadîth is also in Bukhârî and this wealth had come from Bahrain. In some narrations the amount has been shown to be 80 000.

Once a man came to Nabî ﷺ and asked for something. Nabî ﷺ said, 'We have nothing by us at this time, however take a loan from some-one on our behalf. When we get something, we will fulfil the loan.' Hadrat Umar ؓ said, 'O Rasûlullâh ﷺ! Allâh ﷻ has not commanded you to do more than you can bear (then why do you do so?)'. Nabî ﷺ became displeased with this statement. This man said, 'You continue spending and do not fear poverty of Him who is in the heavens.' On

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[67] بخاري ومسلم عن أنس ؓ

hearing this, Nabî ﷺ smiled and the signs of happiness became apparent on his blessed face. *(Shamâile Tirmidhî).*

When Nabî ﷺ returned from the battle of Hunayn, many village-dwellers gathered. They continued to ask Nabî ﷺ and he continued giving until the crowd of people pushed Nabî ﷺ into a tree. Some-one then took Nabî's ﷺ shawl. Then Nabî stood up and said, 'Return my shawl. If I had camels etc. equal to the number of grass in this jungle, then definitely I would have distributed all of it and you would not have found me stingy, a liar or cowardly.' *(Bukhârî from Jubayr ibne-Mut'im ؓ)*

THE BRAVERY OF RASÛLULLÂH ﷺ

Nabî ﷺ was the most strongest and bravest of people. *(Dârami from ibne-Umar ؓ with a sahîh chain)*

Hadrat Ali ؓ states that during the battle of Badr, I saw all of us taking shelter by Nabî ﷺ whereas Nabî ﷺ was closer to the enemy than us. Nabî ﷺ on this day was seen as the most strongest and bravest. [68] He also said, "When the battle would become severe, and both parties would clash, then we would take shelter by Rasûlullâh ﷺ, and none would be closer to the enemy than Nabî ﷺ.[69]

Nabî ﷺ would not speak much.[70] However, when giving the command for Jihâd, then he himself would be ready and would prove to be the most strong and bravest. The one who would be close to him ﷺ would be regarded as brave because Nabî ﷺ would to be closest to the enemy. [71]
Hadrat Imrân ibne-Husayn ؓ says that when Rasûlullâh ﷺ would confront any army, then the first to attack was Nabî ﷺ

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[68] ابو الشيخ في اخلاق النبي ﷺ بإسناد جيد

[69] نسائي بإسناد صحيح

[70] ابو الشيخ من حديث سعيد بن عياض الثماني مرسلاً

[71] مسلم عن براء ؓ

himself. Nabî's ﷺ grasp was very powerful.[72] In one battle, when the mushrikin (polytheists) surrounded Nabî ﷺ, then he descended from his horse, and with courage shouted out. "I am a Nabî ﷺ, there is no lie in it. I am the son of Abdul Muttalib. On this day there was no one seen to be more stronger and braver than him. *(Bukhârî, Muslim)*

NABÎ'S ﷺ HUMILITY

Rasûlullâh ﷺ, in spite of having such a high status and high rank was the most humble. Ibne-Âmir ؓ says, "I saw Nabî ﷺ during Hajj riding a white camel. He was pelting the jamarât. No-one was prevented from coming close to him (like kings), nor were the roads cleared for him." Sometimes, Nabî ﷺ would ride a donkey. He would place his shawl around his neck. Sometimes, he would let another person also ride with him. *(Bukhârî and Muslim)*

Nabî ﷺ would visit the sick, follow the janâzah and would accept the invitation of slaves. [73]
Nabî ﷺ would mend his own shoes and would patch his clothing. In his house, he would help the family members in domestic work. *(Musnad Ahmed from Âishah ؓ)*
When Nabî ﷺ would arrive, the Sahâbah-e-Kirâm ؓ would not stand up for him due to respect since they knew that Nabî ﷺ disliked it.[74]
Note: To stand up in honour of some-one is established according to the Fuqahâ (jurists). However, Nabî ﷺ, due to his humility disliked people standing up for him.

Nabî ﷺ would go to children and make salâm to them. *(Bukhârî and Muslim)*

One person was brought to Nabî ﷺ. Due to Nabî's ﷺ awe, this man began shivering. Nabî ﷺ said, "Do not fear, I am

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[72] ابو الشيخ وقال العراقي فيه من لم أعرف

[73] ترمذي بسند ضعيف والحاكم وصححه

[74] ترمذي عن أنس ؓ وصححه

nothing. I am the son of a Quraishî woman who eats simple food i.e. *qadîd* (strips of meat). [75]

Nabî ﷺ would sit with his Sahâbah ﷺ in such a way that there was no distinction in the gathering. It was as if he ﷺ was one individual amongst them. If a stranger came, then he would not know who Nabî ﷺ was. Eventually he would have to ask someone. For this reason, the Sahâbah ﷺ requested Nabî ﷺ that they build a special place for him so that strangers would recognize him and there would be no difficulty for them. (Due to this reason, Nabî ﷺ gave permission). The Sahâbah-e-Kirâm ﷺ then built a platform made of sand upon which Nabî ﷺ would sit.

Once Hadrat Âishah ﷺ said, 'O Rasûlullâh ﷺ, may Allâh ﷻ sacrifice me for you. Why don't you lean on this pillow so that it can be comfortable and easy for you?' On hearing this, Nabî ﷺ tilted his head forward until it was close to the ground. Then he said, 'No, in fact I eat just as a slave eats, and I sit just as a slaves sits.' [76]
Nabî ﷺ never ate on a table and nor in a *sukkurujah*. *(Shamâile-Tirmidhî)* Placing food and eating on wooden table which was slightly higher than the floor was the habit of the Persians who were very formal. Therefore, Nabî ﷺ abstained from it. *Sukkurujah* is a small bowl in which chutney (sauce) is kept. This firstly is the habit of the people of luxury and formality. Secondly, it is used for digestion of food, and Nabî ﷺ, due to eating very little food, was not in need of it. *(Shamâil lil-Bayjuri pg.93)*

Whoever invited Nabî ﷺ, whether they were from amongst his close Sahâbah ﷺ or not he would go to them.[77]

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[75] حاكم عن جرير وصححه

[76] ابو الشيخ من رواية عبد الله عبيد بن عمر ﷺ بسند ضعيف

[77] ابو نعيم في الدلائل من حديث عائشة ﷺ

When Nabî ﷺ sat with people and they were speaking about âkhirah (the hereafter), then he too would join in the conversation. If they were speaking about food and drinks, then he would also join in. If there was a discussion regarding any worldly matter, then also he would speak about it. This was so that people in the gathering due to his conformity, would become more attached to him and no special status of his would be apparent. *(Shâmâile-Tirmidhî)*

Sometimes the Sahâbah-e-Kirâm ﷺ would recite poetry in front of him ﷺ and would narrate stories of the Days of Ignorance. They would laugh and Nabî ﷺ would also smile with them. Besides unlawful matters, he would not stop them from any jovialness. [78]

RASÛLULLÂH'S ﷺ BLESSED FEATURES

Blessed height

With regard to natural qualities, Nabî ﷺ was neither very tall, nor very short, but he was of a medium height. Despite this, a strange thing that occurred whenever any tall person walked with him, it would seem that Nabî ﷺ was taller than him. Sometimes, two tall men would embrace Nabî ﷺ and it would seem that Nabî ﷺ was taller than both of them. When they would separate, then it would be seen that they were taller and Nabî ﷺ was of a medium height. Rasûlullâh ﷺ used to say, 'Allâh ﷻ has kept all goodness in moderation.'

Blessed complexion

Nabî ﷺ had a radiant complexion. He was neither dark nor extremely white (which is referred to as a brownish or auburn). Some have explained his ﷺ complexion to be reddish white. The two views can be reconciled in this way that the portion which has exposed to the sun and wind e.g. the face, neck, etc. was reddish white in colour and the remaining part of the body which was covered by the clothing was only whitish in complexion. The perspiration on

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[78] مسلم عن جابر بن سمرة ﷺ

Nabî's ﷺ blessed face seemed like a string of pearls. From his perspiration the fragrance of strong musk emanated.

Blessed hair

The condition of Nabî's ﷺ hair was also of a medium condition. Neither was it completely straight nor very curled. When he used to comb his hair, then it would not become tangled. The comb would glide through so easily like going through sand.

Some Sahâbah ؓ have mentioned that his ﷺ hair reached to his shoulders. Most narrations mentioned that it reached his earlobes. His white hair did not exceed seventeen. Nabî ﷺ was the most handsome of all. If some-one wanted to describe him, then briefly they could say he was like the moon of the fourteenth night (full moon). Nabî's ﷺ anger and pleasure could be discerned on his face due to his complexion and exquisite countenance.

Blessed face

Nabî ﷺ had a wide forehead. His eyebrows were thick and complete. Between the two eyebrows, there was such whiteness like pure silver. Nabî's ﷺ eyes were large and he was black-eyed. A mixture of redness was apparent. His eyelashes were curved. His nose was high and there was a space between his teeth. When he ﷺ smiled, a glow would emanate. Nabî's ﷺ blessed lips were the most delicate and beautiful compared to other people. His ﷺ blessed cheeks were beautiful and firm. His blessed face was not very long nor very fleshy. His ﷺ beard was thick. He ﷺ would lengthen his beard and cut his moustache. His ﷺ blessed neck was very beautiful. Neither was it too long nor too short. That portion of the neck which was exposed shone like goblets of silver which had been mixed with gold. The whiteness of silver and redness of gold showered. Nabî's ﷺ blessed chest was wide. The flesh on his ﷺ blessed body was proportionate at all places. There was no protrusion or waning to be seen anywhere. He was as clear as a mirror and bright like the moon. Beneath his throat till his navel was a thin-adjoining line of hair. Besides this, there was no other hair on his ﷺ chest and stomach. On Nabî's ﷺ blessed belly were three

folds. One remained concealed under his *lungî* and two remained opened. His shoulders were wide and had hair. His ﷺ bones on his joints were strong and large. Nabî's ﷺ back was wide and between his shoulders, more to the right side was the seal of Nubuwwat in which was a blackish-yellowish mole. Around it was a few hairs. The blessed arms and hands were strong and fleshy. His wrists were long and his palms were wide. His ﷺ fingers were like pieces of silver. His palms were softer than silk and gave off a better fragrance than perfume. Whether or not Nabî ﷺ used itr (perfume), if anyone made musâfahah (shook hands) with him, this person would perceive his ﷺ fragrance on his hand the whole day. If Nabî ﷺ placed his hand on the head of any child, then on this child's head, such a fragrant smell would be emitted that he would be immediately distinguished from other children. Nabî's ﷺ lower body, his thighs and shins were fleshy. Nabî's ﷺ entire blessed body was in between, neither fat nor too thin.

NABÎ'S ﷺ WALKING

The manner of Nabî's ﷺ walk was as if he was descending from a high place. He would tread carefully and would take short steps. There was no trace of pride and boastfulness in his walking.

Nabî ﷺ said, 'I am very similar to Âdam عليه السلام. I have great similarity to my forefather, Ibrâhim عليه السلام in inherent qualities and character.' *(All of these details regarding Nabî ﷺ blessed features have been extracted from Abû Nu'aim's Dalâile-Nubûwwat).*

Nabî ﷺ said, 'I have ten names by my Rabb. I am Muhammed. I am Ahmed. I am Mâhî (obliterator of kufr). I am Âqib i.e. there is no Nabî after me. I am Hâshir (on my feet will people's resurrection take place). I am the Rasûl of mercy, the Rasûl of repentance and the Rasûlul-Malâhim (the Rasûl of Jihâd and war). I am Muqadî (I am on the back of all). I am Quthum i.e. complete and comprehensive.[79]

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[79] ابن عدي من حديث علي وجابر وأسامة بن زيد وعائشة وابن عباس رضي الله عنهم بإسناد ضعيف

NABÎ'S ﷺ MIRACLES

It is clear that whoever has witnessed the condition of Rasûlullâh ﷺ; whoever listens with attention to the Ahâdîth of Nabî's ﷺ character, habits, qualities, policies with people of different status and standings, his being accustomed to people of different temperaments and how people became so captivated in following him; whoever is aware of those realities and truths which were uttered by his ﷺ blessed tongue as an answer to the most difficult of questions, and whoever glances at his wonderful and amazing policies in human affairs and to the beautiful indications found in the explanation of apparent explanations, the basic knowledge of which the intelligentsia of the world have remained helpless – then without a shadow of doubt, he will exclaim that these perfections cannot be attained by efforts and hard work, nor by the management of any human power. In fact, it is not possible for these things nor can it be conceived that they are found without any heavenly power and divine aid. This is apparent that divine aid and resultant perfections can never be attained by any liar or fraud.

Nabî's ﷺ character and way of life are a clear proof of his truthfulness. A pure Bedouin on seeing Nabî ﷺ said, 'This is not the face of a liar'. This village-dweller, on just seeing some qualities and virtues of Nabî ﷺ, gives testimony to his truthfulness. What will be the condition of that person who had witnessed Nabî's ﷺ character and who had experienced the different phases of Nabî's ﷺ pure life? At this juncture, we have briefly written some qualities of Nabî ﷺ so that one can know his model of perfect character and so that one can judge Nabî's ﷺ truthfulness, high status and magnificent glory by Allâh ﷻ that Allâh ﷻ has granted Nabî ﷺ these perfections to the highest degree, whereas Nabî ﷺ was Ummî (unlettered), he never learnt from anyone, nor did he study any books and neither did he travel anywhere in search of knowledge. He was raised and grew up in a group of an illiterate village-dwelling community. Together, with this, he was an orphan. The shadow of a compassionate father who normally makes effort in nurturing and teaching good manners had been lifted from before (his birth). Added

to this, he ﷺ was reared in a poverty-stricken household in severe conditions. Then from where did Nabî ﷺ attain all these beautiful qualities, knowledge and recognition, knowledge of the angels and past Ambiyâ and the specialities of the Ambiyâ? If there had not been clear revelation, then how could one understand this to have been possible and how could one with human abilities be successful in attaining these astounding perfections by his own efforts? If Nabî's ﷺ excellences were only these, and not even one miracle became apparent, then too, the truthfulness and honesty of Nabî ﷺ is sufficient proof for Nabî ﷺ being truthful. This is the special mercy and favour of Allâh ﷻ that he did not suffice only on these excellences, but made apparent on Nabî's ﷺ blessed hands such open mu'jizât (miracles), that just by seeing them there would not remain any doubt in the most foolish and ignorant person regarding the Nubuwwat and Risâlat of Nabî ﷺ .
From amongst these mu'jizât (miracles), here we are only mentioning those mu'jizât which are more famous and well-known and which are mentioned in the reliable and Sahîh (authentic) books of Hadîth. These are:

(1) When the Quraish demanded a sign of Nabî's ﷺ Nubuwwat from him, then Allâh ﷻ split the moon in two for him.[80]

(2) In Hadrat Jâbir's ؓ house, from a little food a whole group was satiated.[81]

(3) In the house of Hadrat Talha ؓ during the battle of Khandaq (the trench), a small amount of food was sufficient for a big jamâ'at through the blessings of Nabî ؓ.[82]

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[80] بخاري ومسلم عن ابی مسعود ؓ و ابن عباس ؓ و انس ؓ

[81] بخاري ومسلم

[82] بخاري ومسلم

(4) Once, a kid (baby goat) and flour less than 2 seers sufficed for 80 men. [83] In Dalâilun-Nubuwwat of Baihaqî, according to the narration of Hadrat Jâbir ﷺ 800 people being satiated has been mentioned and in Dalâil-Abî Nu'aim 1000 have been mentioned.
(5) Once, through the blessings of Nabî ﷺ, a few pieces of bread which Hadrat Anas ﷺ held in his hand was sufficient to satiate 80 people. [84]

(6) Once, a few dates which Binte-Bashîr held in her hands, was sufficient to satiate an entire army, and some remained thereafter. [85]

(7) Water flowed from between the fingers of Nabî ﷺ from which a thirsty army drank to their fill and from which they all made wudû.[86]

(8) The spring of Tabûk had become dry. Nabî ﷺ placed it in the left-over water of his wudû due to which the spring began gushing out water. Similarly, Nabî ﷺ placed his left-over wudû water in the dry well of Hudaibiyyah, thus causing water to gush out. From the spring of Tabûk, thousands of people satiated their thirst and from the well of Hudaibiyyah one-and-a-half thousand people quenched their thirst. *(Muslim and Bukhârî)*

(9) Once Rasûlullâh ﷺ commanded Hadrat Umar ﷺ to give four hundred horseman dates as provision for the way. These dates were very little. Hadrat Umar ﷺ distributed it and it was sufficient for all. Some dates even remained.[87]

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[83] اسماعیلي في صحیحه

[84] مسلم عن أنس

[85] البیهقي في دلائل النبوة

[86] بخاري ومسلم عن أنس ﷺ

[87] مسند احمد عن نعمان بن مقرن ﷺ

(10) Nabî ﷺ threw a handful of sand at an army of the kuffâr (disbelievers) whereby they were blinded. *(Muslim)*

(11) Before Nabî's ﷺ blessed birth, in the world and, more so amongst the Arabs, there was the practise of fortune-telling. It would occur in this way that the shayâtîn would go to the heavens. There, they would listen to the angels discussing future events. Adding many lies to it, they would tell those people which the shayâtîn had chosen to spread their web. These people would always do things to please these shayâtîn. These people were called fortune-tellers. Amongst the masses, they were known as people who knew the unseen. People would respect and serve them. By the birth of Nabî ﷺ, all these shayâtîn systems came to an end. The shayâtîn were prevented from going to the heavens. If they went there, a blazing flame would be flung at them. In Sûrah Jinn, the detailed explanation is found.

(12) Before Nabî's ﷺ mimbar was erected, at the time of khutbah he would lean on the bark of a date-tree which had been erected for this purpose. Thereafter, making a mimbar was proposed. When Nabî ﷺ went on the mimbar for the khutbah and the tree was deprived of the blessed hand of Nabî ﷺ, this dry piece of wood started crying which all the Sahâbah ﷺ heard. This continued until Nabî ﷺ descended from the mimbar and held it to his blessed chest. Then this tree became quiet. [88]

(13) The Jews of Madînah Munawwarah refused to believe in Rasûlullâh ﷺ and made objections against his Dîn. They proclaimed that they were on truth and claimed that the Jews were the only friends of Allâh ﷻ in the world. Nabî ﷺ in refutation of them said, 'If you are truthful in your claim that you are the friends of Allâh ﷻ, then desire death once verbally, because once you die, you will be granted audience in His High Court, for a friend to have a desire to meet a

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[88] بخاري عن جابر وسهل بن سعد ﷺ

friend is a natural feeling. Together with this Nabî ﷺ prophesied that the Jews will never desire death, since they themselves had conviction that they were false in their claim; and if they had to desire death verbally even once, then immediately they would die.[89] The detailed proclamation has been made in Sûrah Jumu'ah in the Qur'ân Karîm, which is generally read loudly in the Masâjid. The Jews, after this statement of Rasûlullâh ﷺ fell into a quagmire. If they had to desire death according to the command of Nabî ﷺ, then they knew that immediately they would die in accordance with the statement of Nabî ﷺ since they knew that he was a truthful Nabî ﷺ and his words could never be wrong. If they did not desire death, then Nabî's ﷺ prediction would be manifest.

(14) Nabî ﷺ informed us of many unseen things which manifested itself as Nabî ﷺ has said. He informed Hadrat Uthmân Ganî ؓ that he would be afflicted with a certain difficulty, after which he would go to Jannah.[90]

(15) Nabî ﷺ informed Hadrat Ammâr ibne-Yâsir ؓ that a rebel group would kill him. *(Bukhârî, Muslim)*. This is what transpired thereafter.

(16) Nabî ﷺ informed that by means of Hadrat Hasan ؓ, Allâh ﷻ would create peace between two big groups after differences between them. *(Bukhârî, narrated by Abû-Bakrah ؓ)*. This is exactly what happened.

(17) Nabî ﷺ mentioned regarding one warrior, who was taking part in jihâd that he was from amongst the dwellers of Jahannam (whereas until now, his actions did not show this). However, it became apparent when he committed suicide and died in this impermissible manner. *(Bukhârî and Muslim)* All these incidents are such that there was no way of

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[89] بخاري عن ابن عباس ؓ

[90] بخاري ومسلم عن أبي موسي ؓ

finding out about it except by being informed by Allâh ﷻ informing. Neither by gazing at stars, throwing stones *(raml)*, by *kashf* or any other way can one know of such conditions.

(18) When Nabî ﷺ was on his way to Madînah Tayyibah for Hijrah (migration), and the disbelieving Quraish sent horsemen in all directions to catch him, Suraqâh ibne-Mâlik ؓ went in that direction which Nabî ﷺ was going. On seeing Nabî ﷺ, he set out after him ﷺ. When Suraqâh came close to Nabî ﷺ, the horse started getting swallowed by the ground, and smoke began emitting from the ground. Being helpless, he asked Nabî ﷺ to save him and to make Du'â for him. The mercy of both worlds ﷺ did not reject this request and made Du'â for him, whereby the earth left the horse which came out. *(Bukhârî, Muslim).*

(19) Aswad Anasi, who claimed Nubuwwat in the time of Nabî ﷺ and who had his own group, lived in Yemen. He was killed at night. The night he was killed, Nabî ﷺ informed the Sahâbah ؓ about his death and who had killed him. At that time there was no telegram, telephones or radios around. Nabî ﷺ could not have got this information from anybody besides Allâh ﷻ.

(20) Before leaving for Hijrah (migration), 100 young Quraishî were placed all around Nabî's ﷺ house surrounding it completely. In this condition Nabî ﷺ went out and threw sand on their heads, but none saw him. *(Ibne-Mardawiyyah from Ibne-Abbâs ؓ)*

(21) A camel came to Nabî ﷺ whilst he was in a gathering with the Sahâbah ؓ. She complained of her master that he kept her hungry and overworked her. *(Abû Dawud).*

(22) Nabî ﷺ came in a gathering of Sahâbah ؓ and said, 'One of you is an inhabitant of Jahannam. His cheeks will be like the size of Mount Uhud in Jahannam.' Thereafter all the Sahâbah ؓ left this world with Îmân, steadfastness and

safety. However, one person was killed as a *murtad* (renegade). *(Dâraqutnî)* This man's name was Rijâl ibne-Anqara.

(23) Similarly, once Nabî ﷺ addressed a group of Sahâbah stating, "The person who passes away last from amongst you, will pass away by being burnt." The person who passed away last passed away by falling in boiling water. *(Tabrânî has mentioned this incident as well as Baihaqî in Dalâil).* In the narration of Baihaqî, it is mentioned that the last person to pass away was Samurah ibne-Jundub. *(Takhrîje-Ihya)*

(24) Nabî ﷺ called two separate trees. Both came walking to him until they met him. Thereafter, he ﷺ commanded them to return to their places which they did. *(Musnade-Ahmed by Alî ibne-Murrah with an authentic chain)*

(25) Nabî ﷺ was of overage height. However, whenever Nabî ﷺ walked or stood up amongst tall people, miraculously, he would appear taller than them.

(26) Nabî ﷺ invited the Christians for a *mubâhala* (a form of debate where each group curses the other). Nabî ﷺ informed them that if they took part in this mubâhala, then all would die and all their houses and properties would be destroyed. The Christians had conviction in the truthfulness of Nabî's ﷺ statement. Thus, they did not have the courage to participate in the *mubâhala*. *(Bukhârî - narrated by Ibne-Abbâs)*

(27) Âmir ibne-Tufayl and Arbad ibne-Qays were two famous Arab horsemen. They came with the intention of killing Rasûlullâh ﷺ. Nabî ﷺ cursed them. A tumour emerged from the body of Âmir from which he died. Lightning struck Arbad, burning him to death. *(Tabrânî in Awsat and Kabîr narrated by Ibne Abbâs)*

(28) Nabî ﷺ informed that Ubay-ibne-Khalaf Jumahî would be killed. During the Battle of Badr he was afflicted by a small scrape from which he died. *(Baihaqî in Dalâilun- Nubuwwah)*

(29) Nabî ﷺ was given food mixed with poison. This poisoned meat informed Nabî ﷺ. In spite of eating this poison, he was protected from it's effects. Another Sahâbî, Bishr ibne-Barâ ؓ, also ate from it and he passed away. *(Abû Dâwûd narrated from Jâbir ؓ).*

(30) During the battle of Badr, Nabî ﷺ specifically showed the places where the leaders of the Quraish would be killed e.g. Abû Jahl will fall here, so-and-so will die here. Everything occurred as Nabî ﷺ informed. There was no difference of even a hand span. *(Muslim - narrated by Umar ؓ)*

(31) Nabî ﷺ has mentioned that from his Ummah, there will be some groups who will make Jihâd (wage war) in the ocean. This is exactly what transpired. *(Bukhârî, Muslim)*

(32) The east and west of the earth was placed in front of Nabî ﷺ and he informed that the rulership and leadership of his Ummah will encompass all of this. *(Muslim narrated by Hadrat Fâtima and Âishah ؓ)*

The Muslim rule stretched from Turkey in the east till the Spanish sea in the west. However there was not so much expansion north and south. Nabî ﷺ had mentioned east and west, but had not mentioned north and south.

(33) Nabî ﷺ informed his daughter, Sayyidatun-Nisâ Fâtimah Zahrâ ؓ that she would be the first from his family who would pass away after him. Accordingly, this occurred. *(Bukhârî; Muslim)*

(34) Nabî ﷺ mentioned that after his death, from amongst the noble wives, the most generous one would meet him. Hadrat Zainab, Ummul-Masâkîn (mother of the poor) was the first to pass away from the noble wives. She was famous for giving the most charity.

(35) When the udders of a goat whose milk had dried up and who was not even pregnant, were pressed by Nabî ﷺ, it began giving milk. This was the cause for the acceptance of

Islam by Hadrat Abdullâh ibne-Masûd رضي الله عنه. *(Musnad-Ahmed narrated by Ibne-Masûd رضي الله عنه with a sound chain).*

(36) A similar incident once happened at the time of Hijrah (migration) in the tent of Umme-Saîd رضي الله عنها

(37) During the battle of either Uhud or Badr, the eye of one Sahâbî رضي الله عنه came out and fell on the ground. Nabî ﷺ lifted it up with his blessed hands and placed it back in its place. The eye became completely right and till the end of his life, there was never any pain in this eye. In fact, he could see better with this eye than the other. (*Abû Nu'aim and Baihaqî in Dalâilun-Nubûwwah)*

(38) During the battle of Khyber, Hadrat Alî's رضي الله عنه eyes were swollen. Nabî ﷺ placed his blessed saliva on it. Immediately, he was cured. Nabî ﷺ then handed the flag of Jihâd to him. *(Bukhârî and Muslim from Hadrat Alî رضي الله عنه).*

(39) When food was once placed in front of Nabî ﷺ it recited tasbîh and the Sahâbah-e-Kirâm رضي الله عنهم heard it. *(Bukhârî narrated from Ibne-Masûd رضي الله عنه)*

(40) A Sahâbî's foot was cut. Nabî ﷺ passed his blessed hand over it, and immediately it was cured. *(Bukhârî in the incident of the killing of Abû Rafa')*

(41) An army was with Nabî ﷺ. Provisions were less. Whatever remained was gathered together, which amounted to a small amount. Nabî ﷺ made Du'â for *barakah* (blessings). Then he commanded the whole army to fill up their utensils. Not one utensil of the entire army remained empty. All were filled up. *(Bukhârî and Muslim narrated by Salimah Ibne-Akwa' رضي الله عنه)*

(42) Hakam ibne-Khâs ibne Wâil once mockingly imitated the walk of Nabî ﷺ. Nabî ﷺ said, 'You will become like this.' Thus he was afflicted with shaking palsy and this remained with him for the remainder of his life. *(Baihaqî in Dalâil)*

(43) Nabî ﷺ sent a proposal for the marriage of a certain woman. Her father, trying to avoid the marriage said that she has white spots on her body. Nabî ﷺ said, 'Let it be so.' Thereupon, she was afflicted with the disease. She was known as Umme-Shabîb Barsâ'.

Nabî's ﷺ miracles are very many. Ulamâ have written separate books on them. Here, by way of example, we have mentioned only a few famous *mu'jizât* (miracles). These miracles independently, reach the level of *tawâtur* and are *qat'iuth-thubût* (conclusively proven and established). Having doubt in them is like having doubt in Hadrat Ali's ؓ bravery or Hâtim Tai's generosity since the individual incidents narrated concerning their bravery and generosity are not proven by *tawâtur* and are not conclusively proven. Everyone knows that their individual incidents although not *tawâtur*, are collectively definitely *tawâtur*.

Besides this, Nabî's ﷺ one *mu'jizah* the Qur'ân is such a *mu'jizah* that in all aspects it is conclusive and *mutawâtir*, and will remain till Qiyâmah. This is a clear proof on the truthfulness of the claim of Rasûlullâh ﷺ since Nabî ﷺ was born in such a city and such a household wherein there was no habit of learning, neither was there any Madrasah, school, learned people or gatherings of knowledge. Then before birth, he became an orphan. His compassionate father had passed away. Thus, the means of upbringing and culture were also lost. He grew up in an ignorant society. He never journeyed anywhere in search of knowledge. In this condition, he reached manhood and then brought such an eloquent book to the people that never mind the meaning, even bringing something like it's words, cannot be accomplished by the whole world.

Then, it was not only that Nabî ﷺ regarded this book as a decisive criterion between him and his nation and challenged all the eloquent Quraish and the Arab, but he said, "If you regard me as false and do not feel that this book is a heavenly scripture and the speech of Allâh ﷻ then bring just

one verse which is equal to it in eloquence and rhetoric." All the Arabs, who had pride over their eloquence and rhetoric, and who were distinguished in the whole world in this field, were unable to present even one verse. Those people who cared not in sacrificing their lives, wealth, honour and everything else in opposition to Nabî ﷺ could not write a few sentences similar to one short verse of the Qur'ân. More surprising is that even if they could not match it, if the eloquence could not be equal, but they could have written and presented a few lines, so that some cunning people could have something to say. Even this could not be accomplished by all the experts and eloquent Arabs.

What an open sign this is. This miracle is a manifestation of the truthfulness of Nabî ﷺ. Then also, it was not that this miracle of Nabî ﷺ was confined to the being and life of Nabî ﷺ. The Qur'ân has given its challenge openly until Qiyâmah, and this has been given many times. It has been given on mimbars and in gatherings. It had spread from east to west and north to south, amongst Arabs and non-Arabs. Until today, no-one can even present a small similitude to it.

How foolish and unfortunate is that person who sees Nabî's ﷺ statements and lifestyle, his character, his reform achievements and his Sharî'ats unique universality, and yet does not believe in him and does not accept him. And how fortunate and divinely guided is that person who believes in him ﷺ and accepts all his teachings from the bottom of his heart. We make Du'â to Allâh ﷻ that He grants us the ability to follow the beautiful lifestyle of Rasûlullâh ﷺ.

وَصَلَّى اللهُ تَعَالىٰ عَلي رَسُولِهِ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِيْنَ

This servant,
(Hadrat Muftî) Muhammed Shafî' Deobandî (رحمه الله)
May Allâh ﷻ forgive him
03 Rabî'ul-Awwal 1363 A.H.

Rasûlullâh ﷺ said: "The person who recites:

جَزَى اللّهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهُ

Seventy angels tire themselves for one hundred days (in writing the reward)."

(Al Targhib wat Tarhib with reference to Tabrânî)

"The blessings and virtues of both the worlds are hidden in the recitation, listening and propagation of Durûd Sharîf. Furthermore, the proximity of Allâh ﷻ is most definitely achieved. This humble servant always encourages his friends to always remember death from the heart and to recite Durûd Sharîf with the tongue according to one's ability."

(Qutbul-Âlam Shaikhul Hadîth Hadrat Maulânâ Muhammed Zakariyyâ Sâhib رحمه الله)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّىِّ وَعَلٰى آلِهٖ وَسَلِّمْ تَسْلِيْمًا